

FAVLTES

FAVLTS,

And nothing else but

FAVLTES.



AT LONDON

Printed for Jeffrey Chorleton, and are to be
sold at the great North doore
of Paules Church.

1606.

THE
FIFTH
VOLUME
OF THE
HISTORY OF THE
CITY OF LONDON
FROM THE
MIDDLE OF THE
SEVENTH CENTURY
TO THE PRESENT
TIME



AT LONDON
Printed for J. G. & J. W. Smith, Stationers,
at the Great North Door
of Paul's Church.
1806.



To the most worthie , the most
vertuous and godly Prince, Henrie,
by the grace of God, Prince of Wales,
Duke of Cornwall, Earle of Chester,
and Heire Apparant of the Realme
of great Britaine, France,
and Ireland.

Y Our Souldier (most gracious and
worthie Prince) hath once againe
betaken him to his Penne; he hath, to
auoyd idlenesse, endeuored with *Do-*
mitian to catch flies, he grasped at
greater matters, then his abilitie was able to reach
vnto. He meant to haue mounted the *Alpes*, that
stumbled by the way at a sorie Mole-hill. But I see
it is Souldiers lucke, for when they hope to effect
wonders, they conclude with iust nothing. I dare
not therefore present these trifles as worthie your
gracious view, I know they are too slight for your
greatnesse, and too meane a present for so high re-
nowne: Shall I offer them yet vnder the examples
of the *Widowes mite*, or , *the handfull of water* that
was offered to *Alexander*. Me thinkes the conceit

The Epistle.

is growne too stale, when euerie bastard Poët hath
alreadie worne it threed-bare : no, I present them
with a Souldiers faithfull heart, that is still armed
to the prooffe, to doe your Grace all humble and
dutifull seruice. If my lines bee of little worth,
your Graces name is of great worth, and inough
to shrowde both them and me from the proudest
contemner. The rude Poët *Cherilus*, had nothing
worthie to be noted in his verses, but onely the
name of *Alexander* : And I confesse my fruites are
too vntimely to be gathered in the age of this ripe
and plentiful haruest. I haue therefore with *Che-
rilus* the better to adorne them, humblie presu-
med of that gracious fauour, that hath al-
readie tied me with all dutie and zeale,
to lay my hands vnder your
Highnesse feete.

*Your Graces most humble and
dutifull souldier:*

Barnabie Rich.

To the Gentlemen that are disposed.

Gentlemen, if I haue fitted your humors with this fantasie, much good doe it yee, I would it were for you: if it be offensive to some queasie stomacke, it proceedeth rather upon some distempered humour in the partie so offended, then of any fault of mine: and yet to speake truly, I meant not to please all. For when I first undertooke the subiect, I knew it could not be handled without offence: but as I haue not detected any one particularly of mine owne knowledge, so if any man upon a guiltie conscience will accuse himselfe, his fault be upon his owne head: should we forbear to speake against vice, because the vicious will be offended? if that might once be brought to passe, it were high time to follow Tarltons aduice, to pull downe the Church, and set up the Ale-house. And how many inferior officers would then fall to decay: amongst the rest, the poore hang-man would miscarie for want of maintenance, but let them comfort themselves, vice must be corrected, and sinne will be punished.

And for the hangman methinks I durst warrant him worke, so long as there is a Pope in Rome, or a Papist in great Britaine.

Now for mine owne part, that haue taken upon me to speake of so many faults, let me first manifest mine owne, I confesse I haue iested at abuse, and I haue a little scoffed at those that doe vse themselves to make a scoffe at vertue. In the setting downe whereof I haue imitated the Painter, who applieth colours but according to his picture. So in these discourses, I haue kept a Souldiers Decorum, expressing matter of little regard, with words and phrases best befiting the subiect. And where I haue to deale with more serious circumstance, I haue tempered my stile with words and tearmes thereafter.

B. R.

*A Figge for all that Enuie can inuent,
On fearefull steps true honour neuer treads,
I come not to implore Lucina's helpe,
To bring my Muse a bed with fantasies,
Nor steale I iestes in cloudes to make you game,
Nor do I seeke by gawdes to purchase fame.*

*I wade into the world as one unknowne;
Yong in disguise, and yet in yeares more ripe:
I can discerne an Ape, though clad in silke,
And temper wit sometimes to serue a turne.
To what imprisonment I haue wrought it now,
The wise may iudge, for fooles I care not how.*



Faults, and nothing *but Faults.*

AS that enterprife which is indeuoured in a seasonable time, is most like to conclude with a good and happy successe: so to vndertake (whatsoever) not fitting the instant, shall neuer get passage through the hearts of men; but rather be spurned at, and vtterly despised. And for him that shal reade a Lecture of Abstinence, when men be in the midst of their cuppes, should haue ill audience: and where men haue betaken themselves to rest, the sound of the Trumpet, and the clattering of Armour doth rather interrupt their quiet, then augment their courage. An Orator at a table, being requested to speake of Eloquence answered; *Those things that are fit for the place and time present, I am ignorant of: and that which you require, I know at this time would be out of season.* Thus euerie thing is made gracefull, or disgracefull, according to time and place. My hardinesse then may be reputed ouer-much, that dare take vpon meto finde *Faults* in so dangerous a time, when

All things be fit
in time and
season.

B

there

Faults, and nothing

Augustus wel
pleased with
fault finders.

there is no man willing to heare of his owne misse;
when he that should but looke into the sinnes of
the mightie Giants of the world must neds perish,
when he that should but search out their euill that
will wallow in wickednesse, and yet will not bee
controlled, is thought vnworthy to liue in a wel-
gouerned Common-wealth: yet the good Em-
perour *Augustus* was neuer angrie with accusers,
but thought it necessarie, that where there were
store of vices, there should likewise be many to
find fault.

Pasquils pillar

many restrai-
ned more for
feare of the
world, then
for feare of
God.

And *Alexander* vnderstanding that some had
breathed out bad reports against him, sought
no reuenge, but said: *That it belonged to Kings, to
do well, and to heare ill.* It hath bin a custom in some
parts of the *Indies*, that when their King or any
other great commander amongst them were dead,
if any man came against him, to charge him with
any notorious vice, or to oppose any faults against
him, he was denied buriall, which amongst them
was esteemd to be a greter infelicity, then if a man
were depriued from the ioyes of heauen. *Pasquilles*
pillar was tollerated in *Rome*, to reprehend all sorts
of sinnes, till they touched the *Pope* with his
Cleargie. The *Lacedemonians* thought it a ne-
cessarie point of pollicie, that there should be such
reprouers, whereby to repress enornitie in those
for feare of worldly shame, that otherwise neither
remorse of conscience, nor any feare of their gods,
could haue restrained or kept in compas. The like
conceit was had amongst the *Thurines*, where it
was

was thought the wicked were rather restrained for feare of worldly shame, then for any feare or dread of God: Euerie man had free libertie therefore to speake, either for the generall good of his Countrie, or to reprove any mans priuate enormitie, till in the ende they made a lawe, that no man should finde fault at anie abuse, vnlesse at *Adulterie*.

Amongst other fictions of the Poets, there is one feined of *Momus*, who for reprehending the lewdnesse of the Gods, was therfore throwne from the heauens hedlong to the earth, wher he was driuen to wander like a vagabond, no man daring to render him relief, for offending of *Iupiter*. He hath stil continued in common contempt, especially in the Courts of Princes, and in the Palaces of great and mightie men, amongst whom Fault-finders could yet neuer get grace, where *Adulation* (better fitting their humour) is crept so close in their bosomes, that smoothing *Flatterie* is more dearely esteemed, then reprehending *Veritie*: Satyrists not inconuenient.
I doe not altogether dislike of our *Satyrists* and *Critickes* of these times, that doe chide at vice; but I cannot allow them so to ayme at any one particularly, nor so to point at anie mans priuate misse, that when they seeke to shadow him vnder some disguised shape, they doe but shrowd him in a Nette. Let them reprove sinne, but not in such a sort that euerie man may vnderstand by whome it is meant: wee are rather inclined to find faultes then to commend things that are

Faults, and nothing

Those soonest
find fault that
tread most
awry.

well done we desire to heare of imperfections of others, but we cannot abide to be ill spoken of our selues: and how curious we be to search into other mens follies, and how carelesse againe to amend our own, and who wil so readily accuse others for treading awrie, as those who sithence they were borne, could neuer go vpright.

An example
of great cha-
ritie.

Histories make mention of a renowned Abbot called *Moises*, who being willed to giue his verdit vppon a Friar of the brotherhood that had offended, he came in with a great sacke of Sand on his backe, and being asked what he brought with him, answered they were his finnes, which being so burthensome for himselve to beare, was therefore vnfit to censure of any other mans faults: but now there is nothing more conuersant amongst vs, then this reprehending and mocking, and we are so apt and readie to controll, that it might seeme that neither the mouth were wide inough, nor the tongue readie inough, to reprehend and reprove those follies in others, that do most abound in our selues.

I remember a merrie iest of two prating companions, especially noted for their many wordes: the one of them growing a little sicke of a feuer lordan, the other came to see him, who after his departure being met withall by a second friend, that was likewise going to visite this sicke man, and knowing the other to be newly come from him, asked of him how he did: the other answered, in no danger of death, for I find he hath not forgot
his

his prating: the other comming where the sicke man was lying on his bed, after some comfortable words, told him whom he met withall: it is true said the other, he was here to see me, but he so tired me with his prattle, that I was glad when he was gone.

The world is growne to that passe, that we can laugh at our owne imperfections in another, but we cannot see them in our selues. It should seeme we are better sighted a farre off, then we be nigh at hand: for at home we be as blind as *Moales*, but abroad we haue as many eyes as *Argus*. The sum of all is, there is nothing more displeasing vnto vs, then to be told of our owne faults: and nothing better pleasing again, then to heare of other mens: The world is growne to this passe, and he that seeketh not to please the world, shall neuer thriue in the world, and he that studieth to please all, spendeth his time in vaine.

We can espie other mens faults, but not our owne.

And although I haue not endeouored my selfe in framing an *Idea* of *Vtopian* perfections; yet I haue aduentured to graspe at abuse, but vnder generalities in such sort, as I haue not ayimed at any one man particularly, neither to open his shame, nor yet to blazon his infamie.

If any man shall seeke to wrest my generalities to any priuate application, they should doe mee wrong, when I haue not sought so much as to blast any mans good name; I haue shadowed follies, but yet vnder couert tearmes, and I haue ouerpassed many things in silence, because the world is giuen

Please all please none.

Faults, and nothing

to see too much.

If men will
misconster, the
fault is theirs.

We imitate the Disciples of *Theodorus*, who complained that his Schollers were accustomed (how plainly soeuer he spoke) yet still to misconster him, and howe expressely soeuer he could write, they would yet wrest his sense and meaning to their owne expositions. There is nothing well said, that is not rightly vnderstood; neither is there anie thing well done, that is wrongfully interpreted.

A gauld Iade.

If anie man vpon a guiltie conscience should find himselfe agreeued, the fault is not mine, mee thinkes it were better for him to amend his misse, then to publish his shame.

They haue
found out new
mines of new
fashions.

There is nothing more formall in these dayes then Deformitie it selfe. If I should then begin to write, according to the time, I should onely write of new fashions, and of new follies that are now altogether in fashion, whereof there are such a-bundant store, that I thinke they haue got the *Philosophers stone* to multiplie, there is such a dayly multiplicitie both of follies, and fashions.

In diebus illis, Poets and Painters, were priuiledged to faine whatsoeuer themselves listed: but now, both Poet and Painter, if he be not the Tailors Ape, I will not giue him a single halfe penie for his worke: for he that should either write or paint, if it be not fitte in the new fashion, he may go scrape for commendation, nay they will mocke at him, and hisse at his conceit.

But

But amongst an infinite number of *faults*, I am not yet resolved with which of them I should beginne, nor what text I might first take in hand, and it may be, some will therefore taxe me to haue but little witte: and no force, let them not spare, I will bee afore-hand with some of them, there is a figure with the *Logicians*, they call it *Prolepsis*, Preuention. or *Preuention*, and I learned it long agoe, of the Boy that taught his mother to call whoore first. And I will now sitte in iudgement of all those that my memorie can readily produce, and I doubt not, but to bee afore hande with some of them.

As for the humorous they haue beene alredie Iestmonger. brought to the stage, where they haue plaide their partes, *Euerie man in his humour.*

Amongest the rest therefore to begin withall, *Rome* for a *Iestmonger*, that will rather choose to loose a friend, then to loose a iest, and are quite out of loue with their owne witte. If their vnfa- uourie gawdes doe not produce laughter: and sometimes when they doe thinke wisely to giue some prettie nippe, God knoweth, their wordes doe rather tickle, then pinch, and giue the more occasion to be laught at for their follie, then o- therwise to be commended for their witte. Yet many of them are so full of merriment, that a man would thinke *Nature* had hatched them in- to the world to be derided of all companies where they become.

Some wanting wit to coine conceits of their
owne

Faults, and nothing

Will steale
other mens
iestes.

owne are driuen to commit felonie, to steale from other men; and putting them in execution, the effect may so fall out, as it did with *Esops Asse*, who counterfetting the little dogge, would play with his Maister till he was surely bangd: So there be among them that will get iestes by heart, that haue gathred a Common-place booke out of Plaies, that will not let a merriment slip, but they will trusse it vp for their owne prouision, to serue their expence at some other time: and this they esteeme to be as good as a sute of Sattin, to grace themselues withall, and are in hope by these pleasures (if they be not placed at the vpper end of the table) yet to get a roome about the Salt.

Brode iesters.

Some making profession to be pleasant, do by that meanes purchase themselues certaine libertie (amongst their friends) to say what they list, whereby many times they set abroach such matters, which being not able to runne through, they are driuen to helpe themselues by raising laughter, the which they performe with that kind of grace, as is rather to be loathed, then liked.

Slouely
iesters.

Some other by vnreuerent demeanor at a table, otherwhiles by a brutish and vnmanerly kinde of eating and drinking, and sometimes by belching, out filthie and dishonest wordes and tales, whereat if they can make Modestie to blush, they thinke they haue gotten the gole, and doe so much esteeme the better of their owne wits, and will further fashion themselues to such vnciuill and vncleanly demeanour, that their rude and boistrous conuer-

conuerſation, ſhall ſo ſmell of the Plow, and the Cart, as will abhorre any mans noſe to ſit nigh them, that haue but ſmelled of ciuilitie. But this bourding and carterlike ieſting, is more readie to turne a wiſe mans ſtomacke, then to make him laugh.

It is not worthie to be called a feaſt, where there is not a *Jeſter* and a *Flatterer*, to cheare vp the gueſts; the one to raile and ſlander, the other to ſmoother and flatter: for as the bodie muſt be balanced with exceſſe, ſo the minde muſt be recreated with theſe ſlauiſh delights. And where theſe two doe meete, they are ſtill at great expences: for you ſhall heare them ſpend ſuch a deale of idle breath, that both *Zoylus* and *Gnato* would haue plaid bankrupt, if they had beene halfe ſo liberall of their windie commoditie. And yet in the miſt of their prodigalitie, you ſhall not ſee them ſpend one dram of loue vpon a wiſe man, but onely amongſt their fauourites and friends.

No feaſt without a foole or a flatterer.

Of the ſelfe and ſame Grape bee theſe ſupplemouthed *Parasites*, thoſe that can pamper itching ſenſuality, that to pleaſe humors can carows with *Alexander*, abſtaine with *Romulus*, eate with the *Epicures*, faſt with the *Stoicks*, ſleepe with *Endimeon*, watch with *Criſippus*, laugh with *Democrites*, weepe with *Hiracrites*, that can couer vice with the name of vertue, that can call *Impudencie*, *Audacitie*, that will conuert *Rage* into *Courage*, *Wilineſſe* into *Wit*, *Obſtinacie* into *Conſtancie*.

Parasite.

I thinke *Flatterie* at this day be in as good requeſt

Faults, and nothing

Tabacco and
Flattery, both
smoky vapors.

Men are wil-
ling to be flat-
tered.

Fit to be flat-
tered.

Alexander not
free from flat-
terie.

Too many in
these dayes.

quest as *Tabacco*, two smokie vapours, yet the one purgeth wise-men of their witte, and the other fooles of their money. And no maruell though *Flatterers* are so acceptable, when men for the most part can flatter themselves with an ouer-weening, to be what they are not: this maketh them so willing to giue eare to *Flatterers*, of whom they think they are praysed, when they are but flattered, for so much as false praise is nothing else but flat mockerie. And we are growen to thinke so well of our selues, that we account him, either to be enuious, or prowde, that will not soothe and smoothe vs vp in all our follies, so great is our vaine-glorie, that when we be commended farre aboue our desert, yet we rather attribute it to the abundance of good will, then to the fraude of him that flattereth.

But it hath beene, and is, proper to men of all sorts, to suffer themselves to be coyd and clawed with this tickling of *Flatterie*. *Alexander* was not freed from it with all his courage, neither yet *Dionisius* with all his crueltie. And *Themistocles* being asked what wordes were best pleasing vnto him, answered: *Those that recount my praise*. Our eares are more in loue with the melodie of words sounding to our owne praises, then with any other musicke: and therefore many times (like as by the voices of *Mermaides*) they are the cause of drowning him that setteth them open to that deceitfull harmonie. And how manie are there, that knowing themselves to be palpably flattered, doe yet loue him that flattereth fastest, and hate him that spea-
keth

keth but the truth? And who doth not blush to see the grosse flatteries of our *Parasites* of these times? how they will extoll and commend many things in great and mightie persons, making them beleue they excell in many things, wherein they haue no skil at al: commending that againe, which might rather be thought to be Deformities then Conformities, in a man of meane estate. And he that will be *Thraso*, shall neuer want a *Gnato*: but beware of the baïtes of Flatterers, who with sugred wordes creeping into mens bosomes, doe but imitate the Butcher, that claweth the oxe with his hand, that he might haue the more conuenance to knocke him on the head with a Beetle.

The example of the Emperour *Sigismund* is not to be forgotten, who hearing a shamelesse fellow to call him God, stroke him on the eare, to whom the Parasite said, *Why dost thou strike me, Emperour?* To the which he answered, *Why dost thou bite me, Flatterer?*

A good requital of an Emperour.

God haue mercie *Sigismund* for this trick, and I would all our Parasites of these times might be so recompenced: for it is better to hit them on the eare, then to lend them an eare; for he that lendeth his eare to a Flatterer, is like a sheepe that lendeth the Wolfe her teate, and doth more often subuert and ouerthrow the wealth of a kingdom, then an open enemy.

Better to hit a Parasite on the eare, than to lend him thine eare
Floures of curtesie.

But see here a companie now presenting themselves, that I cannot say are affected, but I thinke are rather infected with too much courtesie; you shall

Faults, and nothing

shall know them by their salutations. For first with the kisse on the hand, the bodie shall be bowed downe to the ground: then the armes shall bee cast out, like one that were dauncing the old Antike, not a word but, at your seruice, at your commaund, at your pleasure: this olde protestation, *Yours, in the way of honestie*, is little cared for: euerie Gull was woont to haue it at his tongues end, but now it is forgotten. And these *Flowres of courtesie*, as they are full of affectation, so they are no lesse formall in their speeches, full of fustian phrases, many times deliuering such sentences as doe bewray and lay open their maisters ignorance: and they are so frequent with the kisse on the hand, that a word shall not passe their mouthes, till they haue clapt their fingers ouer their lippes. But he that is so full of creeping, and crowching, either hee meanes not well, or his wit will not serue him to meane well, for this common affabilitie, dooth lightly bring with it an ill intent, and but according to the Prouerbe, Much courtesie, much craft.

Fashion-monger.

But will you see how I am pestered with a finicall companie that comes in now all together, throwing vppon mee, birdes of a wing, and it is fittest for them to flie together: here comes first the *Fashion-monger*, that spendes his time in the contemplation of futes. Alas good Gentleman, there is something amisse with him, I perceiue it by his sad and heauie countenance: for my life his Tailer and he are at some square about the making of

of his new fute, he hath cut it after the old stampe, of some stale fashion, that is, at the least of a whole fortnights standing.

But what call you him a *Fantasticke*, that fol- Fantasticke.
lowes his fellowe so close, a foole I warrant him, and I beleue hee hath robd a Iackanapes of his iesture, marke but his countenance, see how hee mops, and how he mowes, and how he straines his lookes. All the Apes that haue beene in the Parrish Garden these twentie yeares, would not come nigh him for all maner of complements.

Here comes now the *Malecontent*, a singular fel- Malecontent.
low, and very formall in all his demeanours, one that can reprooue the world but with a word, the follies of the people with a shrug, and sparing of his speach, giueth his answer with signs and dumb shews, pasing his steps with sad and fowre countenance, as if hee would haue it saide; Lo, yonder goes the melancholy Gentleman, see there Vertue and Wisedome despised, this is the man, that dooth carry a whole common-wealth in his head, that can mannage the affaires of a State, and fitter His head the
store-house of
wisedome.
to be of a *Princes priuy house counsaile*, than the best Actor that euer playd *Grauels* part at the Theatre.

But good lucke now in Gods name, I hope we shall heare some newes, for heere comes a fellow that can giue vs intelligence from *Fraunce, Flaunders, Spaine, and Italy*, from the great Turke, and I thinke from the Diuell himselfe; it is one of these State-Apes, that are euer hunting after matter of State. He vseth to frequent the *Exchange*, and you

Faults, and nothing

shall meet him in the middle walke in *Paules* at ten of the clocke, and three of the clocke: and after the vulgar salutation of, *God saue you sir*, the next shall be an Interrogatory, I pray sir, what newes doe you heare from *Spaine*? how be our Countrymen entertained there? be they not troubled with those of the *Holy house*? They deserue to bee well vsed, for they haue made corne almost as good cheape in *Spaine* as it is in *England*; they report the like of all other victuall: And among the rest of all other our commodities that flieth into *Spaine*, they say our cast yron ordonaunce findeth such entertainment, and is so daily befriended amongst the *Spaniardes*, that it is thought our climate is too colde to keepe it in, but it wil seeke adventures in Countries neerer the Sunne.

These trickes they haue, both to groape mens opinions, and to gather such other newes as they can informe, and with these intelligences they go from place to place; for they are nosed like *Catulus*, they can smell a feast, and they knowe well enough, that men are so inclined to heare nouelties, that a few newes well couched, is a better payment for a dinner or a supper, than eightene pence to giue vnto an Ordinary. These men haue a speciall gift, eyther to Metamorphise, or to Paraphrase what newes soeuer.

And what great Ambassadour can be sent from any forraigne Prince or Potentate, but before hee hath delivered his message, yea and before he hath put his foote in at the Court gates, but you shall haue

haue one of these *Newes-mongers* that will not stick to tell, both what his errand is, and what shall bee his answer.

Heere comes a spruce fellow now, and if hee be not alied to the Fantasticke, yet I am sure the foole and he are so neare a kinne, that they can not marrie, without a Licence from the Pope. Would ye knowe who it is? Mary sir, it is a *Traveller*, not of those sort that endeuer their trauels, but of purpose to growe into the hieway of Experience, for the better seruice of their Prince or Country: but of those whipsters, that hauing spent the greatest part of their patrimony in prodigality, wil giue out the rest of their stocke, to be paid two or three for one, vpon their returne from *Rome*, from *Venice*, from *Constantinople*, or some other appoynted place. These fellowes in their iourneying doe so empty themselues of the little witte they carryed out, that they can make no better return than their mindes full fraught with farre fetcht follies, and their heades ouer burthened with too many outlandish vanities; if at his returne he hath but some few foolish Phrases in the *French*, *Spanish*, or *Italian* language, with the *Baselos manos*, the *Ducke*, the *Mump*, and the *Shrugge*, it is enough; for they take much trauell vpon them, to see fashions, but none at all, to learne vertue: This is a strange kinde of travell, to make profession, to loose their credite at home, to learne follies abroad. What trust can there be in a traeller, who is stil watching for a winde, whose feete are euer fleeting, whose faith
plighted

Faults, and nothing

plighted on the shoare, is turned to periurie when they hoyse saile?

Travellers
may well
speake of
wonders.

Travellers are priuiledged to lie, and at their returne, if they doe hitte into a company that neuer trauelled towards the South Pole, beyond *Gads hill*, you shall heare them speake of wonders, his talke shall be of Lawes, and Customs, Prouinci-
all, and Politique. What ciuilitie doth abound in the partes where he hath beene, hee will tell how conuersant he hath beene with great Princes, and how prouident he hath found them in gouerning their estates; & almost at euery pause that he hath drawen his speach to a full period, the next straine shall beginne with this Duke, or that Prince: So that Dukes and Princes are as ripe at his tongues end, as, What lacke you sir? or, What would you haue bought? is to a prentise of *Cheapeside*.

A Dauncer.

The greatest
Vertue.

But whom haue we here, one, two, three, foure
fue? One, two, thre, foure, fue, and nothing else
but, one, two, three, foure, fue? O ho, I vnderstand
him now, this is one of the *Skipping Arte*, that is
newly come from the *Dauncing Schoole*; this fel-
low had rather treade a tricke of one and twentie
follies, than to performe one action that might in-
crease wisedome: And yet to speake truely, there
is no great harme in his witte, but it will serue him
well enough to talke of the turne of the toe, of
the caper aboue ground, of the lofty tricke, and
he hath some smacke of iudgement in vawting,
tumbling, and in dauncing with the Iebie horle.
And he will speake of Playes, Players, and who be
the

the best Actors, and lightly he is acquainted with her that keepe the best Brothell-house.

But O for a Pipe of Tobacco! passion of me, how haue I forgotten my selfe, that haue vented so much idle breath without a pipe of Tobacco? I know a number of my good friends that would not haue spent halfe this prattle without taking of ten Pipes at the least.

Oh for a Pipe of Tobacco.

O foueraigne Tobacco! that art a medicine for euery malady, a salve for euery sore: it will cure the *Dropsie*, the *Gout*, the *Rhume*, the *Cold*, the *Ache of the heade*, a *Pin* and *Webbe in the heele*, it will make a woman that is barren to beare fixe children in one night; it is wonderfull in operation, and they say it will make a leane man fatte, and a fatte man leane. But I know it hath made many wise men to become fooles, and it hath made some fooles againe to become wise men.

The foueraign-
tie of Tobacco.

It cannot be denied, but it makes men sociable, and he that can but take a *Pipe of Tobacco*, drinke *Bottle Ale*, and play a game at *Noddie*, is a companion for a knight: But let these fantasies passe amongst a number of others, I will not call them follies, but Gods blessing on his heart, who said, that Thought was free.

Now some will say, these are but small Faults to be spoken of, they are none of the *seven deadly sinnes*, and therefore the least drop of a *Popes Pardon* may dispense with all this. And what can I do but confesse a troth? and for this pleasant imperfection of *Pompe*, *Pride*, *Adulterie*, *Gluttonie*, *Drun-*

Faults, and nothing

kennesse, and such other, if I should but speake of them, there be those would nicke me by and by, and come ouer me with, *Phisition help thy selfe*. And to speake truly, I could find in my heart to be verie prowde, if I had where-withall to beare it out.

But for this *sweete sinne*, that is of greater antiquity then the *game at Maw*, (ye know what I mean I am sure) if I should finde fault at that, I should offend you, and him, and a great many others of my verie good friends, that I would be loath to displease. I could yet find in my heart, to chide a little at some sorts of Trades-men, that doe gather their greatest gaine from the finnes and abuses of the people. Among the rest, there are three sortes of Bawdes: but because wee will be a little mannerly, we will call them Panders. The first is, a Broker, a Pander (indeede) to Vsury, and a necessary instrument for the Vsurer, wherby to accomplish a great deale of (sir reuerence of you) K, N, auerie.

Three sorts of
Bawdes.
One to the
Vsurer.

The drunkard
as precious to
the Vintner,
as the vnthrif
to the Vsurer.

The second sort be Vintners, panders to Drunkennes, many of them keepers of hospitalitie for the Prodigall, for the Riotous, for the Epicure, and receptacles many times for shamefull purposes, where the vicious hath more often recourse than those of honest life.

If there be a Walker, that dooth still vse his stations from Tauerne to Tauerne, reeling and tottering, that his two supporters will scarce beare vp his drunken carcasse out of the kennell, yet who can blame Tom Tapster to vndertake in his behalfe,

halfe, and to auowe him for a man of as honest conuersation, as euer came drunke out of a tipling house.

I confesse, I do sometimes loue to smell to a cup of good wine my selfe : but when I come in amongst good company to spend my pinte, or my quarte, some of these Pandering Vintners are so suspicious of their owne honest dealing, that they will not suffer vs to send a seruauant, to see out of what vessel our wine is drawen, but we must take it as they wil bring it, mingled and brewed, fitter for him that commeth to call for a Chamber with his female consort, than for any man whatsoeuer that hath money to pay.

Such Vintners do knowe their owne dishonestie.

Can you blame me now to be angry with this bastard kinde of *Vintners*? Sbloud, he that wil not brabble for his liquor, and his Wenche, hath no spirit in the world.

I haue spoken yet of a third kinde of Pander, and those be such as doe keepe *Burdelles* and *Brothell houses*, but it is not possible to intreate of these matters with tearmes so seemely and modest, as to the naturall shamefastnes of honest eares is requisite : but this I can aduise you, there is no such trade, as to keep a *Brothell house*. And these affaires in times past, haue beene especially indeuoured by women, but to saue her from the Charriot that runnes vpon two wheelles: it is more safety for her to haue a husband, who creeping into some liuery coate, (which may be obtayned well enough for money) wil be such a countenance, as neyther

Shamelesse Panders.

Well worth a good liuery.

Faults, and nothing

Constable, Headborough, nor the proudest Officer in the parish dare meddle withall. And beeing conueniently prouided of house-roome, the next prouision, to haue some *Lais* to be a Lidger, and sometimes to lodge twoo or three wenches together, one perhappes a Widdowe, another a mans wife ruune away from her husband, and for the third, riddle me a Riddle, *What is she that is neither Maide, Wife, nor Widdowe?* Wel, let her passe for a woman, these wil bring in company, and company brings in wine, sugar, orenge, limonds, venison, sturgeon, fatte capons, fatte quails, and many good cates besides.

Doe you aske me how I knowe this? why they themselues care not who knowes it: But heere is the question, May not a *non est* woman lodge men and women all together in one chamber, night after night, but they must be naught togither? Now sic vpon these misdeeming people that are so ful of suspition. But as long as they are not able to proue *rem in re*, let them suspect still and spare not.

Drunkard.

Me thinks the Drunkard and the Epicure shold likewise be of this colledge, for Drunkennes and Incontinencie haue euer drawne by one line: and it is no disgrace, but rather a glory, to see a man after so sweete an encounter of cuppes, to be carried away to his bed vpon mens shoulders, where he may lie to recouer new forces. But some doe distinguish the first cup of wine to be of thirst, the second of merrinesse, the third of temptation, the fourth of foolishnesse, and all the rest of beastlie drunken.

drunkennes. An other writeth that the wine hath three grapes, the first of pleasure, the second of drunkennes, and the third of sorrow.

At Banquets there is nothing so much followed as filthy drunkennes, nor nothing more embraced then sensuall concupiscence; for when the ^{Fruites of} fume once beginneth to ascend to the braine, the ^{drunkennesse.} minde is oppressed with idle thoughts, and wanton cogitations, it is a spur to the tongue, to contentious quarrelling, flaunderous backbiting, to insolent speeches and beastly talke.

The *Epicure* a bird of the same feather, and fit- ^{Epicure.} test to march in equall rancke with the *Drunkard*, whom a man cannot say to be born to liue, but rather to liue to eat & drink, whose felicity doth especially consist in pampering the paunch; to whom a fine conceived Cooke in a kitchen is better respected, than euer was *Plato* or *Aristotle* in the Academy of *Athens*, I am glad I haue rid my hands of this beastly generation. But what monster is this? The hatefull, pernicious, detestable wretch *Couetousnesse*, looke to your selues, you that doe ^{Couetousnes.} loue your selues, for this beast dooth neuer come in place to doe any good.

This is the curre that thinkes nothing to be vnlawfull, where either gaine is to be gotten, or gold to be gathred. This is the canker of the commonwealth, that eateth and deuoureth the gettings of the poore. This is the viper that poysoneth the cares of Princes, teaching them to set aside all iust and honourable dealing: it is *Couetousnesse* that

Faults, and nothing

maketh no conscience in gathering of gold, nor in spilling of blood; holding nothing to be vnlawfull that bringeth in gaine. And how many haue we that be of the *Trochiles* kinde, that doe cleanse the iawes of these deuouring Serpents, that eates vp the meanes that the poore haue to liue by, and that reues the sweat from the Labourers browes. They heape together abundaunce of wealth with paine, with trauell, with periury, with oppression, with vsury, with the wronging of neighbors, with the curse of the poore, which they leaue againe to vathrifty heires; no lesse prodigall in spending, than their fathers were miserable in gathering; by how much they are aduanced to greatnesse, by so much the more they are cursed of the poore people, and daily vengeance denounced agenst them, by as many as doe but heare of their names.

The covetous miser is then most ready to deuoure, when he makes semblance of greatest loue and amitie: hee maketh no respect, either of frind or foe, with as little regard either of the vertuous, or vicious.

I am forie for
this experi-
ence.

When hee beginnes to giue precepts of good counsaile, his aduice is then most daungerous, for if it bring not poyson in the mouth, be sure it hath a sting in the tayle. But would you know my experience, from whence it doth proccede, I will not sticke to tell you; It is nowe more than fortie yeeres agoe, since there were some few that called me Landlord, and I warrant you, I was as prowd of that Lordly name, as my yong Maister woulde be

be if his father were dead. But so long as I was knowne by one foote of land of mine owne, Lord how I was haunted with these gaping spirites that haue purses at commaund to purchase reuenues, yet not one penny to lend an honest friend.

They came to mee with many good instructions, teaching me to be wary of my expences, and to take heede of vnthriftnes: and when they were in best hope to make purchase of my land, then were they most busie to whisper in my eare, principles of good husbandry. Well, they hadde it amongst them, and much good do it them for me. But I am taught to say, Beware of these couetous purchasing fellowes, take heede of these men that liue vppon *Tenne in the hundred*; that will giue a man a whole thousand poundes woorth of good counsaile, but will not lend him sixteene pence, without such a pawne as they will be sure to gaine by: they will stretch their tongues, but they can holde their handes. A man may sooner wring a thousand teares from such a misers eyes, than one penny out of his purse, but they are made wise too late, that are made wise by their owne harmes.

A necessarie
caueat.

But see now, heere comes a Souldier, for my life it is Captaine *Swag*: tis euen he indeede, I do knowe him by his Plume and his Scarffe; he looks like a *Monercho*, of a very cholericke complexion, and as teasty as a Goose that hath yong Goslings, yet very easie to please, but with a handfull of Oates. He looks like *Haniball*, the great Captaine of *Carthage*, and good reason too; for hee that should

A counterfeit
Souldiour.

Faults, and nothing

should but heare his Table-Talke, and how he will discourse among ignorant company, would think that the *Nine Worthies* were but fooles in comparison of his worth: He will talke of more proportions of Battels than ever *Langius*, *Vigetius*, or *Machianell* did know of. He will atchieve greater victories, but sitting at a dinner or a supper, than euer did *Alexander*, when he conquered the whole world. And he will discourse of greater exploits and more haughtie attempts, than euer were performed before *Troy*. And what Towne so strong or Citydale so well fortified that hee will not surprize, but with discharging some two or three volleys of oaths: for there is not a greater Testimonie of a Captaines courage, than to sweare as if hee would make his Audience to tremble, and heauen it selfe to shake, but with the very breath of his displeasure. At a word, he will attribute the actions of a whole army to his owne vertue and worthinesse, and will beare fooles in hand, that neither strong *Sampson* amongst his *Philistins*. Nor valiant *Hercules* against his vgly Monsters, were halfe so fierce and terrible. Now he that hath but a weake faith, and cannot beleue these myracles, must be terrified with the Stab, as *Caligula* threatened the ayre, if it rained vppon his *Game-players*, and yet euery flash of lightning made him creepe vnder his bed for feare.

Easie to know
the roare of a
Lion, from the
bray of an
Asse.

I haue almost lost my selfe in this intricate labyrinth of abuses, but he that should particularly discourse of these matters, had neede to haue tongue enough

enough, but because we stand in greater necessitie of the truth, then we doe of wordes, we will proceede with the more breuitie: if any man would seeke to accuse in taxing mens imperfections with too much seueritie, I answere, that he that will endeavour to wipe away blemishes, must first lay them open.

The vnknowne disease is most doubtfull to be cured, and the lesse it is sought into, the more dangerous to be healed. We doe seeke to couer vices, which the lesse they are thrust out, the more they eate and fester within. But wayward children are rather brought asleepe with rocking, then with rating: we wil therefore interlard our sowre taunts with sugred counsaile.

But with what patience might a man temper himselfe to speake of these most execrable creatures, that doe endeavour themselues in nothing but in lying, and slaundering, whose poysoned breath is more pestilent then the plague of pestilence it selfe; whose deprauing tongues, are more persing then the point of a sword, & are whetted stil with scandelous and lying reports:

Lying and
slaundering.

It is holden more honest, openly to reprehend, then secretly to backbite: for as the soule is more precious then the bodie; so it is a greater offence to take away any mans good name, which refresheth the soule, than to defraude him of his foode, that sustaineth but the bodie. And as the Philosopher saith: *Men are not borne onely to liue, but they must likewise endeavour to liue well.* He addeth further,

Faults, and nothing

It is a iust thing, that euerie one be aswell aduised what he saith, as what he doth, because amongst noble mindes, an actuall wrong is more easilie tolerated, then an iniurious worde preiudicing our honour, by a slanderous and lying report, alwayes esteeming the blow of a sword to hurt but the flesh (and may easily be plaistered) but a word suggested to infamie as a blemish to the reputation, that no salue is able to recure. But as there is no happinesse without hazard, no goodnesse without temptation, no honour without enuie; so there is no vertue without detraction.

The reputation of a liar.

A reputed liar yet hath sonie reputation: for *Theophrastus* being asked to whom a man might best commit a secret, answered, *To a knowne Liar*, because, if he should disclose it, he should not be beleeued.

There is no better Antidote against this poyson of detraction, then patience; and how well assured, and well recompenced is that pacience which is of long suffering, knoweth how to beare and forbear.

Patience.

Patience is but a drie plaister, but it is a tried medicine, and it armeth men to the prooffe against all assaults whatsoever.

I prescribe no other counsaile, then what my selfe doe follow, that for mine owne part (amongst all these slaues of imperfections) the *liar* and the *flaunderer*, doth least offend me, because I knowe that a thousand imputations, iniuriously furnished, by a thousand detracting slanderers are not so

so grieuous to a man of wisdom, as one matter of truth auouched by him that is of an honest reputation.

What should I speake of Pride or Vain-glorie, the one hath depriued the Angels of the ioyes of heauen; the other hath replenished the world with Knights.

Pride hath beene the ouerthrow of many flourishing Citties; Vaine-glorie infecteth commonly none but fooles.

Pride dangerous in all states.

There is not a more dangerous vice then pride, if in a Prince, it ruines the loue of his subiects; if amongst subiects, it breedeth neglect of dutie to their Prince; if in any States-man, it draweth contempt both of Prince and subiect.

It is a miserie to be prowde, and poore, to bee reuengefull, and dare not strike; to be sicke, and farre from succors. But pride is commonly drawne in by prosperitie; for worldly *Prosperitie* is a spurre to wickednesse, and it carrieth men voluntarily to the Court of vanitie.

Prosperitie is puffed vp with Pride: it is full of presumption, and sleepeth in such securitie, that *Philips* Boy, who euery day cloied his master with the clamour of Mortalities, can hardly awaken it: there cannot bee a more excellent touchstone, whereby to discouer the dispositions of men, then is the superfluitie of wealth, and the extremitie of want; the springtide of prosperitie, and the lowe ebbe of aduersitie: For although the matters of themselves are indifferent, yet the managing of

Prosperity begetteth pride.

Faults, and not hing

them is it that giueth light. *Prosperitie* pampereth vs in pleasure, it maketh vs to forget God, and to repose our greatest confidence in the vanities of the world. *Aduersitie* maketh vs contemptible in the eye of the world, it is the meane whereby we are taught to know our selues, and to drawe vs to God.

Aduersitie
more pretious
to the soule
than prosperi-
tie.

Prosperitie so swelleth vs in pride, that we forget our selues: it blindeth our vnderstanding, that we are not able to discerne a friend from a flatterer, nor to iudge whether these which doe fawne vpon vs, be more in loue with our selues, or with our fortunes.

Vertue neuer
tried but in
aduersitie.

Aduersitie maketh vs humble, it cleareth the vnderstanding, and giueth vs eyes to discerne betweene friendship and flatterie, and to make assured triall betweene a frind and foe. *Aduersitie* may be both Iudge and Iurie.

Pouertie not
greatly cloied
with friends.

What haue I said? may *Aduersitie* iudge betweene a friend and foe? I neuer heard that pouertie was cloyed with many friends. And *Aduersitie*, if he once begin to want, shall neuer want a foe: they will say a friend is tried in time of need; but I say still, that Neede is it that makes a friend a foe. He is a foole that wanteth friends, and if he want no wealth: But he that hath pouertie to cast vp his accounts, and is become *Needs Ambassador*, to begge, or to borrow, if he finde a friend to helpe and supplie his want, I say such a friend is precious, and more rare to be found, than *Platoes Common-wealth*, *Moores Entopia*, *Ciceroes Orator*,

or

or *Baldefers* Courtier.

A friend, in this age, is more ready to lend his conscience than his coyne, more apt to enter into any exployt of vice, than to relieue the necessitie of his friend that wanteth. The frendship of this time.

In a cause of quarrell hee is but of slender account, that cannot carry with him, tenne, twenty, thirty, or forty that will take his parte, and will adventure their liues, be the quarell neuer so vniust: but let him be in want, not one of those forty will lend him his purse.

The mightier thy friend is in his owne estate, by so much thy daunger is the greater to prooue him for money: And yet how many are there in these daies that would abstaine from hainous and hurtfull offences, if they had not confidence in the fauour and rescues of their great friendes, to boulder and beare them out in their wickednes.

Friends being of the world, their friendship hath also his corruption of the world; and friendship nowadayes stands vpon these limites, that is, not to correct one another for their vices, but rather to couer and dissemble, and to suffer communitie of euills.

The first effect of that faith and vertue which ought to be considered in the election of friends, is to giue counsaile; yet some doe rather desire to dwell in the lust of their particular desires, than to be aduised by a friend: And for good counsaile, we vse to take it as we take Tabacco, if we drawe in at the mouth, we strait blow it out at the nose. What requird in friendship.

Faults, and nothing

True frendship is not to be found, but amongst the vertuous, and groweth betweene them thoro-
rowe the affection which they doe equally beare
vnto vertue: But wee are better knowne the one
to the other by our faces, than by our vertues; and
I would to God wee were not better knowne by
our follies, than we are by our faces. It is an easie
matter to speake of vertue, and to tell of her ex-
cellencie; but to translate her out of wordes into
deedes, is not conuersant with many: and no
wonder though so few do looke out after her, for
she is growne poore, and who would folow a beg-
gar? But in her greatest want, she is not without
her recompence, for if there be no body else to
reward her, she still paies her selfe with a certaine
contentment, which may sooner be felt than ex-
pressed by wordes. And let vs praise vertue howe
wee list, and lette vs write whole volumes in her
commendation, yet if it extend no further than
to the things on earth, I say there is not any thing
so wretched and miserable as man.

Honour is the rewarde of vertue, and ouelic
vertue must open the gates beefore honour can
enter.

The Pope
hath suspen-
ded vertue
from Rome.

The Romans builded two Temples ioyned to-
gether, the one being dedicated to vertue, the o-
ther to honor, yet seated in such sorte, as no man
could enter that of honour, except he first passed
through that of vertue.

But it should seeme the Pope hath made a new
dedication of those Temples, as hee hath doone
of

of that builded by *Marcus Agrippa* caled *Pantheon*; and because hee could neuer bring vertue to become a Papist, hee would therefore leaue no monuments of her in *Rome*.

I could take occasion here to speak of them that will make men belecue that they can make golde; but to whom they promise abundance of wealth, of him they aske a great deale of mony: me thinks the Papist and he should be of neere affinitie, the one professeth to make golde, the other to make God: but I commend the Papist to be the more speedy workeman, for hee can dispatch vppe his God, but with speaking of fise wordes, the other cannot perfit his gold in the spending of fise loads of char-cole.

The Papist of more expedition than the Alcumist.

But Lorde, how haue I forgotten my selfe! I was bidden to day to a dinner, where wil be a great meeting of good company, I must frame my selfe to be sociable amongst them, I must flatter and lie, & learne to make curtsie after the new fashion, I must prepare mine eares to heare of strange discourses, and where such store of matters are so often debated; no maruell though reason be something abated.

One will prooue by naturall reason, that fire is Table-talk. hote: another, after the setting of the Sunne, wil tell a tale of the shadow: a third will avowe it of his credite, that *Hercules* was a tall fellow with a Club: an other will clap himselfe on the breast, and tell you twenty lies, as, how kinde and loving he hath beene to his wife: an other sweares a tale

is

Faults, and nothing

is aswell beautified with detestable oathes, as an Oration is with figures.

Now for some others that will reioyce in their owne abominations, making vaunts of their adulteries, fornications, drunkenness, and other like Sodomickall finnes, taking as much pleasure in the boasting and brauing of it, as they did in the acting: I say, that a man committing an ill, may bee sayd to be but simply wicked; but after, to glorie and reioyce in his euill, is of a cursed spirite, and woorthy to be detested of all honest company.

Matters of
small worth.

What should I speake of othersome, that at such meetings, will enter into disputations, of approving and defending matters of so little worth, as they are not worth the speaking of? yet where this short Text, *Dixit insipiens*, might suffice for authentick authoritie, they will spout out their Syllogismes, their Majors, and their Minors, framing their Arguments with as great vehemencie as if they were disputing about matters of faith. Now if there be a good Trencher-man amongst them, that can helpe himselfe with the advantage of time, he betakes him to his teeth: If he can but say, *This is a good cup of wine*, who would desire a better conclusion?

Perhappes there may be some one or other amongst them better learned than the rest, who hearing this resolution, and finding the cup to be emptie, will aptly apply this axiome set downe by Aristotle, *Corruptio unius, est generatio alterius*, and calles to one of the wayters to fill in a fresh pot.

A man might speake of a number of other trifling matters (fitter to be laughed at, than to be repeated) that commonly fall out at these merry meetings, at feasts, at Ordinaries, or other places of good fellowship: but let them passe amongst the number of Faults of little or no importance; and for my owne parte, I thinke a man were many times better to dine or suppe with breade and cheese quietly in his owne house, than to goe to those places where there is so great frequent, vnles he knew his company the better, for *God blesse them all I pray God*, there are such a number crept into this order of Knighthood, that a Gentleman may thinke himselfe to be highly fauoured, if hee can but find a place to setle himselfe at the side-table; for the high boord is stil taken vp with those of the decayed order.

I thinke it were best for mee now to take a little breath, but I haue yet a short iourney to make into Husbandmen, the countrey, I must goe visite the seruantes of Christ; those that liue by the plow and the cart, that can gather gold out of the durt, and can reape commoditie from the very excrements of filth it selfe.

Husbandry hath euermore beene of great account in all times and ages, and the husbandmans increase is the blessing of God; for he can but eire, sowe, harrow, dung, digge and delue, but it is the blessing of God that giueth the encrease: the best gotten goods then (I say) is that which is gotten by husbandry.

Well gotten
goodes.

Faults, and nothing

Husbandry breedeth vppe cattle for the reliefe and sustenance of man, it maketh prouision of skinnes, of wooll, hemp, flax, and such other like, sufficient, in the first age, for the apparrelling of man; this superfluitie of colouring, dying, with so many seuerall sorts of weauing and transforming, serueth but for pompe, and is a great deale more than Nature hath neede of.

The husbandmans pride, and his wit, are verie neere alike, yet they will calculate of dearth and plenty, and will prognosticate to day, of corne, cattell, butter, cheese, and such other, what price they will beare for a yeere or two to come. Their greatest speculation is in obseruing the seasons of the yeere, and if it happen to holde drie two daies more than they thinke is enough, or that it raine but two houres too much, the next market day they will raise the prises of all manner of victuall.

The poore in the country shal neuer thriue that do dwell too neere the rich, for the wealthy haue still money enough at commaund, to buy, when the poore must sell good cheape, to pay his Landlords rent: And when the rich men hoord vppe their store, to make scarcitie and dearth, the poore must serue the market to relieue his present want.

These drudges be they that doe drawe their whole contentment from a little durt and drosse, so shutting vppe the treasure of Gentry within the limites of their miserable pelfe, that if God hath but blest him with some few hornes about him, I meane his pastures well stored with cattell, and a teeme

The rich
mans ioy is
but vanitie.

teeme or two of oxen to plow his land, with the kow pasture well replenisht with milch kine; you shall see such a pesant to stand more on his reputation, than a Gentleman indued with as much knowledge as the seauen liberall Sciences can afford him.

The malapert clownes that haue no vertue of the minde to crake of, but of their oxen, of their sheepe, and how many hogges they haue in their backside, that are so choaked vp with the carkes and cares of the worlde, that they can not rellish those things that saour of wit, to whose eares the lowing of a kow is better pleasing, than a Lecture of Logicke. Let them vaunt of their Gentry what they list, but if they be so respected, I am sure it is amongst plowmen, amongst shepheards, amongst clownes, or amongst churles, such as they bee themselves.

This comfort is yet left, Nature her selfe hath handsomely prouided for them; for as she brought them innocents into the world; so at her appointed time, she taketh them away againe, as arrand fooles as shee first brought them in, without any great alteration, vnlesse perhaps a little pride and a great deale of ignorance.

Those sinnes that were woont to be called, the sinnes of the Citty, because Townesmen had especiall trade and traffique with them, as Pride, Voluptuousnesse, Excesse, Incontinencie, Drunkennesse, Periury, Vsury, and such other, are now as frequent, and as well entertained in the Coun-

Faults, and nothing

try, as if they had bin there first bred and brought vp.

A guiltie
conscience.

Mary for Conscience, I pray you commend me to it, you that know where to finde it, for my owne part, I know not where to seeke after it, neither in the City, nor in the Country: and it makes no matter, for it is a nice thing to deale withall, this same conscience. And men that are wise, will runne through the affaires of the worlde, and not so much as once thinke of it.

A guiltie conscience is euermore a seuerer accuser, and to the impenitent person, a most terrible Iudge.

A bad conscience is a scourge, nay it is the executioner, which burneth, which beateth, which tormenteth the mind, and that with so much the more horror, by howe much the life is prolonged.

The wolfe
that could
measure his
conscience.

Now who in the name of God would be compared with such a Conscience, that doth thus vex and torment a man that hath a little regarde to Godward? Mee thinkes men might learne wisdom from amongst brute beastes, they might remember the Wolfe that was enioyned by his ghostly father, to fast, and for foure and twentie houres to abstaine from flesh, or at the least to eate no more then in his conscience did exceede the value of three halfe-pence. The Wolfe departing homewardest meeting with a sheepe and her lambe, and hauing an appetite vnto his dinner, and remembering what his ghostly father had enioyned

ioyned him vnto, valed the sheepe in his conscience to be woorth a penny, and the lambe a halfe penny, and without any further scruple, deuoured them both. And hee that will liue in this world, and cannot learne of the Woolfe, how to square out a good conscience, shall neuer growe fatte.

It is but our owne deeming, or misdeeming, that maketh the conscience good or bad; this lesson is not new, *Crede quod habes & habes*, the priest taught it long agoe to the yong scholer that came to borrow a horse. Now hee that can wisely perswade himselfe, that his conscience is good, hath this for his comfort.

A good conscience is the Correctresse of our affections, the Schoolemistris of our soules: It is a A good conscience. bridle before sinne, whose testimonie is better than a thousand witnesses, when euery mans soule is fed with hope or dispaire according to the testimony that is witnessed by the conscience.

Let Conscience goe, for you may perceiue hee is best at ease, that hath least to doe with her; yet there be some that will boast and braue so much of it, that all things well knowne (if a man didde stand in neede) hee might buy more conscience and honesty too at Sturbridge faire for a hundred of *Colchester* oysters, than a hundred of them were able to furnish.

Honesty they say, lies sicke of a consumption, Honestie like pray God helpe him, for Charitie is waxen cold, to die. and fewell againe is growne deare, we must there-

Faults, and nothing

fore keepe the smaller fires, for necessitie is not onlie without lawe, but shee her selfe is likewise the lawe of Time.

Vice hath so long time beene couered with the name of Vertue, and Vertue is againe poluted, and counterfeited in the habite of Vice : Mercie that euer hath beene accounted gracious, and dooth most neereft resemble the diuine Nature, yet being vsed out of time and season, shee looseth her grace, and may rather beare the name of foolish pitié, then of mercie : It is no lesse crueltie (saith the Philosopher) to punish no offence, then not to punish any : It is then a great vertue in him, that can be wise and mercifull both together.

Liberalitie.

The like againe may be said of *Liberalitie*, for as those that build, be not all good workmen, so those that giue, be not all liberall ; for many lay hold of other mens goods, and are lauish of that which is none of their owne. Some other will giue to him that hath no neede, and leaue another in wretchednesse, whom they ought to reward. Some other againe on the sodain, will so emptie the fountaine of *Liberalitie*, that they are not able againe of a long time to vse it.

Alexander doth best fit vs with examples of true liberalitie; for he euer considered the worth aswell of himselfe that was to giue, as of him that was to receiue.

An exercise
aptly rewarded.

Amongest other presidents, there was one brought to *Alexander*, of such dexteritie, that with one pease he would neuer faile to strike off another,

ther, (as men do play at shouel-aboord) the length of a long table. *Alexander* esteeming of the sleight to be but vaine, and to serue for no maner of purpose that was good, bestowed his reward accordingly, and gaue the partie a bushell of peason: A fit recompence (indeede) for so idle a toy.

But I am still interrupted, I thinke now by one that is in some *Lunacie*, or else he hath beene scared with spirits: alas how ghastly he looks, now he vpon loue, it is an Amorist, for twenty pounds, his Mistresse hath lost her little Dogge, or else her Munkie is lately dead, and hee mournes in blacke as *Hortentius* did for the death of a Lampray.

The Amorist

Alas poore foole, I do pittie him, I think *Dame Follie* her selfe will simper to see her seruant in this perplexitie, how many nights watching, how many dayes weeping, how many howres suing, how many times sighing, and yet how little profiting, to see a foole serue that Saint on his knees, that honoureth the diuell in her heart, to thinke that the old painted face of *Proserpina*, to be the same that it was when she came to be *Plutoes* wife.

The miserie of an Amorist that hath a coy Mistresse.

Loue is like an Ague fit, sometimes hot, sometimes colde, sometimes glad, sometimes sad, my louers head troubled with vnquiet thoughts in the night, with icalousie in the day, mocked by his companions, pittied of his friends, derided of his enemies, scorned by his foolish Mistresse.

I cannot beleue that euer Vertue was a *Postarde* in that we call *Loue*, yet this follie doth many times assault the brauest minds, and *Cupid* hath made

Faults, and nothing

made a breach in the campe amongst the squadrons of armed Souldiers.

The follie of affection I see is wonderfull, yet are the errours of beautie much more admirable, when in her selfe she is but a painted Sepulchre, and in her actions she diminishes as well of naturall as morall reason.

With like happinesse Louers possesse their *Mistresses*, as *Vatinius* did his *Consulship*, whose honour, neither frost, nor spring, neither Winter nor Summer, did euer behold (as *Tullie* partly ieausted) whose countenance of fauour depending on instants, hath but a dayes breeding, and a years repenting.

Loue fir reuerence.

In loue, what seeth the eie? lasciuiousnes; what heareth the eare? lasciuiousnesse; what vttereth the tongue? lasciuiousnesse; what thinketh the heart? lasciuiousnesse; what inureth the bodie? lasciuiousnesse.

And call you this loue? I, it is loue fir reuerence, I haue heard of many that were mad for loue, yet I neuer heard of any that were wise in loue. I haue read of Conquerers whom Loue haue made effeminate, but I neuer heard of any whom Loue hath made truly valiant, I know where wise-men haue beene besotted by fancie, but I could neuer learne where fancie made a wise man.

If men would dispose their eyes as warily, as women can display their beauties garishly, they should borrow bird-lime from the fowler, & catch the birds by compasse in his owne nets. But he
that

that treadeth that desperate laborinth of Loue, is in ordinarie destinie of a wise man to take the habite of a foole : of a carefull man to become negligent, of a valiant man to become so weake, as to stand in awe of a foolish womans word: of a prouident man, to loose all pollicie : of a yong man, to become withered, of a free-man to become miserable bond, of a milde man to beare the burden of an Asse, of a religious man to becom an Idolater, of a rich man honoured, to be a poore man scorned, of a patient man, to be a reuenger of the filthie causes of his Minion : in brieft, to forget God, and to neglect the knowledge of all goodnesse.

I thinke my Ladie her selfe would laugh, to see an *Amorist* that is kindly besotted, how his Angels must flie to fetch new fashions from Venetian *Curtesans*, to please his demie honest Mistresse. Then she must haue a *Maske*, to couer an impudent face, a *Periwigge* to hide a loathsome bush, a *Buske* to streighten a lasciuious bodie. And for painting, it is as generall amongst a number of women (that would faine be accounted honest) as it is to the most noted and common strumpet.

More haire o-
uer her brows
then would
serue three or
four honest
women.

His loose legged Mistresse, must spurre forward his wit, to set abroach pretie conceits; and if his braine be not too barren, he must indite louing lines, and amorous verses in the praise of his Mistresse : He must borrow colours from Lillies, and red Roses, to beautifie her cheekes, her teeth must be of Pearle, her breath Balme, a *Pallas* for her wit,

Faults, and notbing

The worst
part shall be
her soule.

a *Venus* for her chastitie, her tongue the tongue of an Adder, her taile, worse then the taile of a serpent; he must learne pretily to lisse out, sweete Mistressse, kinde Mistressse, he must kisse her prettie hand, the handle of her fanne, her Nosegay, the nether skirt of her Petticote, he must play with her little Puppie, he must adore the point of her Busk, the seate that she sits on, the ground that she treads on, yea the verie strings that serues to tie her shooes.

Base Vassals, more base then basenesse it selfe, the verie shame of men, and the flaine of manhood, go learne with *Sardanapalus* to spinne, and for those women that will retaine such seruants, God make them honest, for I am sure they wil neuer be wise.

What we call
loue.

But let vs speake a little of *Loue*, for so farre as I vnderstand, that which we call *Loue*, is so farre from loue, that I rather thinke it to be a doating frenzie, rousing and running headlong vpon impossibilities, ingendred first between *Lust and Idleness*: his associates and chiefest companions, are paine, trouble, anger, rage, furie, doubt, griefe, languish, threatning, dispaire, vncertaine hope; his surest good, base weaknesse, his fruits are laborfome aduentures, nay rather, loathsome misaduentures.

To speake truly, that which we call *Loue*, stands vpon too many nice circumstances, when filthie lust, and inordinate desire, do euermore march vnder *Loues* Banner, and doe make the name of *Loue* their Bawde, to cloake and boulder out their

their fleshly appetites.

The *Amorist* is seldome seene to take delight in ouerworne antiquities, or in vnseemely deformities: an argument that they are rather in loue with the bodie, then the minde, and that their loue is both earthly, and fleshly.

The effect of loue is faith, not lust, delightfull conference, not detestable concupiscence. He therefore said well that said, Loue was Diuine, for loue indeede is a subiect of greater excellencie then to ioyne earth to earth.

I cannot thinke the societie betweene man and wife may be called loue, because it giueth oportunitie to lust, and it hath too much trade and traffique with carnall desire: I thinke a man should loue his wife with as great zeale and feruencie, as he loueth himselfe: and he cannot be said to loue (but rather to hate himselfe) that doth not so respect his loue and dutie to God, as to curbe his braine-sicke affections, that they raunge not after sensuall pleasure, nor to pamper, nor to please himselfe with the vaine delights of a fleshly appetite, that leadeth from the diuinitie of Loue, and draweth to loathsomnesse, and to the destruction of the soule. Now the husband, that should loue his wife in this sort, that should seeke to bridle her from her foolish vanities, a hundred to one, she would neuer loue him againe, and all the women in the Parish would protest against him, and sweare, that he were neither louing nor kind to his wife.

Why then we may perceiue the excellencie of

Faults, and nothing

loue, is where God is a partie, or where it hath relation to things that are diuine.

True loue in
deede.

This prescribed commaundement, *Thou shalt loue the Lord thy God, and thy neighbour as thy selfe*, is it that draweth nearest vnto loue, betweene man and man, but this loue cannot be said to be terrestriall, when it hath his originall from the Commaundement of God. But would you know what is true loue (indeede?) the loue of God, who loued vs vnderferuedly. And this loue was well expressed by our Sauour in the day of his passion, when neither the torments of his bodie, nor the wickednesse of his people, could restraine him, not onely reconciling those to his grace, that were present, or alreadie passed, but to loue those, that were yet to come, and hereafter to be borne, was a loue neuer heard on before nor sithence, but in the person of our Redeemer.

The loue of
Christ.

Our libertie and absolution dependeth vpon his condemnation. He was condemned by the sentence of men, and we absolved in the iudgement of God. Here is true loue indeed, and the property of his affection doth neuer alter towards his chosen: for he pitcheth his Tents about them to defend them, and his eares are euer open to heare them, if they appeale to him in their aduersities, and he accompanieth them with his holie Angels, to guide and direct them, that they runne not astray.

There is no doubt but there are some that doe meditate on this mercy, and that haue grace again
to

to consider of this inestimable loue of GOD towards man, that indeuoureth againe with all humilitie and thankfulnes of heart both to loue and feare; and for his sake to be both of a louing and charitable disposirion towards their neighbours.

Here is loue now truely expressed in his owne nature, and this loue must be both celestiall and diuine, when God is at the one end of it. Loue must be diuine.

We haue hitherto spent the time in deliuering of those faults and follies that are conuerfant amongst men. And I thinke if a man were made all of eyes, as *Argus* was, he could not looke into the one halfe of those vices that now doe infect the world: But is there any escape to be found amongst women. Men you see are full of Faults, but amongst women (some will say) there is but two Faults, and those are, they can neither doe nor say well. But this (as I take it) is rather to be objected in the way of merriment, than to be received for a trueth. Womens faults, But this is true, there hath bin both good and bad women from the beginning; but for those that haue beene accounted ill, they were neuer halfe so detestable in times past, as they be at this houre: nay, those women that now would be accounted good, and would be angrie if there should be any exceptions taken to their honesty, are more Courtezan-like (to the shew of the world) than euer was *Lais of Corinth*, or *Trine* the famous Curtezan of *Thebes*.

What newfangled attires for the heades, what flaring fashions in their garments, what alteration

Faults, and nothing

in their ruffes, what painting of shamelesse faces, what audacious boldnes in company, what impudencie, and what immodestie is vsed by those that will needes be reputed honest, when their open breasts, their naked stomackes, their frizled haire, their wanton eie, their shameles countenance, are all the vaunt errors of adulterie.

With these sleights and shews they haue made Emperours idle, as *Anthony*, strong men feeble, as *Sampson*, valiant men effeminate, as *Hercules*, wise men dissolute, as *Solomon*, eloquent men lasciuious as *Aurelius*.

What is become of that age, when simple beutie was best besecming an honest woman, when bashfull modestie inclosed in a vertuous breast was their best lewre, whereby to induce an honorable reputation? they were then beloued by the vertuous, by the wise, by the learned: but now most commonly, by the lasciuious, by the ydle, and by those Hermaphrodites, that are not worthie the name of men.

Thucidides will needes approoue that woman to be most honest, that is least knowne, and in whose praise or dispraise there is no reporte at all, but it is not possible for any woman so to behaue her selfe, but shee shall be misreported; and the more honest in life, so much the sooner infamed, when it is the common practise of euerie knowne strumpet to scandalize and slander that woman, which shee in her owne conscience thinkes to be most honest, because it helpeth to couer her own
abho.

abominations (as she thinketh) and the more to blaze it forth, shee shall not want the assistance of her Ruffians, her Apple-squires, and of those brothell queanes, that lodge, that harbour, and that retaine her, and such as shee is, in their houses for commoditie and gaine.

Nay, they haue the sleight, euen then most diuelishly to infame, when they wil make shew most honestly to excuse. And vnder the pretence of fly-ing reports, which they will say hath beene tolde them by others, they will spreade their owne venome, complotting and deuising those vntrueths, that neuer were heard nor thought on.

Many good and vertuous women are by these sleights most shamefully infamed, I cannot therefore admitte that reporte should be of any credite, whereby to deeme of womens goodnesse: I haue (me thinkes) a better marke whereby to discerne betweene the good and bad, and I haue gathered it by obseruation. I haue seldome scene an honest woman to haue many frinds that wil take hir part, that will speake for her, that will quarrell for her, that will fight for hir; there be not many that wil bestow giftes on her, that will lend her mony, that will send her in daily prouision of capons, conies, partriges, pigeons, wine, sugar, spice, and such other acates, both costly and dainty: you shall not see an honest woman thus supported, vnlesse by a father, a brother, or by a husband.

Report of no
authoritie
whereby to
censure wo-
men.

An haylor
hath more
frinds than
an honest wo-
man.

I haue not knowne an honest woman much frequented, with one, with another, with a third,
and

Faults, and nothing

and so with twentie, euery day a new ; I will not speake of nights , for so I might putte all surmise- quite out of question . Nor I neuer heard of women greatly cloyed with honesty, that would harbour such as these, that will defend them , excuse them, shut them vp in a chamber; but I beginne to blash, Ile say no more : you may quickly ghesse a Strumpet by her multitude of friendes , in the court, in the country, in the citty, in the towne, in the east, in the weast, in the north, in the south, in all the quarters of the world . Shee hath adopted fathers, adopted brothers, adopted coosins, adopted friendes, adopted seruants, adopted partners , and such a number of other like adopted companions, that shee hath more (called by the name of friends) to vndertake in her behalfe, than twenty honest women . Then shee hath her Cutters that must vndertake her quarrelles, Ruffians, Roysters, Swashers, Swearers, Thieues, Robbers, Shifters, and the whole fraternitie , that hath sette aside all feare of God, and shame of the world.

Doe you aske me how shee should induce this large acquaintance? I say, beware of the sleights of an harlot, she hath a tongue to traine , eyes to allure, teares to excuse, lookes to attract, smiles to flatter, imbracements to prouoke, frownes to delay, becke to recall, lippes to inchaunt, kisses to inflame, a body to performe, and all these to poison.

She had neede to haue many suters, for her expences are great, and therefore she retaines none longer

longer than their crownes will last; but she plumes them one after another, till she hath left them neither feather nor flesh on their backes; and as shee weares them out one after one, so shee disperfeth them againe, some to the Physitian to seeke for helpe, some to the Spittle, that are past recure: Some to Weeping Crosse to bewaile their owne follies: Some to raise new rents by the high way side: Some shee sendeth to the Compter, some to Newgate, some to the Gallowes, and all to the Diuell, if they haue not the better grace to repent in time.

Histories make mention of many famous Curtezans, that it should seeme had great taking; for amongst the rest, this *Frine* spoken of before, reputed to be but a common curtezan, after *Alexander* had rased the walles of *Thebes*, proffered the Thebanes, to repaire them at her owne proper charges, but onely that she might be suffered to ingraue this inscription vpon the wall, *Alexander* rased it, and *Frine* raised it.

Frine the
Curtesan of
Thebes.

It would be a tedious taske for mee now to take in hand to speake of Faults as they happen to fall out betweene the married, sometimes by a misde-meaning towards his louing wife, otherwhiles by a malicious woman towards her kinde husband. But as the occasions are innumerable that fall out betweene them, so the strifes and debates arising by those occasions would be no lesse infinite to be described.

But it shoulde seeme these contentions falling

H

out

Faults, and nothing

out between man and wife, are not new: for there is a Record of one *Gorgias*, a famous Orator that was shrewdly combred with an vnquiet wife, who in an Oration exhorting the Greeks to peace and concord, in the middest of his Oration was interrupted by one *Melanthus*, who crying vnto the people, sayde, My Lordes and Maisters, doe you not see this *Gorgias*, who with his eloquent Oration, would exhort vs to concord, beeing a number of people, and yet he can not perswade a quiet peace in his owne house, where there is but himselfe, his wife, and his maide that doe liue in continuall strife and debate.

The *Athenians* to preuent dissentions which might fall out betweene men and their wiues, appoynted certayne Magistrates whome they called *Reconcilers of the married*.

The *Spartans* in like manner had certaine set officers whome they called *Harmosyus*, who had in charge to correct and chastice the pride and insolencie of married women. But *Varro* reasoning of womens infirmities saith; that the fault of the wife is either to be taken away, or to be indured: Now he that hath discretion to take it away, bettereth his wife, but hee that hath patience to endure it, maketh himselfe better.

A vaine question by a great Philosopher.

By this we may perceiue, that the discords falling out betweene married men and their wiues, are grieuous offences, and so burthensome for many to endure, that *Theophrastus* a great Philosopher made a question, whether it were expedient

ent for a wiseman to marry, or no. And *Thales* one of the seauen Sages of *Greece*, being demaunded in his youth why he did not marry, answered, because it was too soone: and after, comming to more riper yeares, being asked the same question againe, answered, that then it was too late; in this sorte couertly proouing that it was not expedient for a wise man to marry at all.

Marriage is not onely commended, but it is also commaunded, and by whom? by the Almighty himselfe, who hath created vs, and who hath saide, *It is not good for man to liue alone*: And what greater honour than that wee owe to our Parents, being expresly commaunded, *Honour thy father and mother*; yet this holy institution of wedlocke is more worthily dignified, *Thou shalt leaue father and mother, and cleaue to thy wife*: when a man betakes himselfe to wife, he giues no occasion to be flaundered, but rather iust occasion to be honoured.

Marriages in these dayes, are rather made for fornication than for continencie, not so much in hope of issue, as for gaine of money, more for lucre than for loue: neither is there any respect had to the qualitie, so they may embrace the quantitie; for noblenesse and vertue, alas it is no portion, when a thousand crownes are rather embraced, than two thousand good conditions.

But the world is growne too too wise, and Parents are too wonderfull prouident in these daies, that in knitting vp of marriages will carke and care

Marriage commaunded by God.

Marriages in these dayes how they are made.

Faults, and nothing

for childrens children, before they are borne, yea many times long before they are begotten.

I thinke there is not so arrant a drudge, but if she do bring a portion, she shall haue a husband: neyther is there so feely a Clowne, but if he be able to make a joynture, hee shall soone haue a wife.

Well, I haue no daughter to marry, and I am glad of it, for I perceiue it riddes me of many encombrances, but if I had, and that I were of abilitie to giue bountifully, I would sooner bestowe my money to buy her a little witte, than to buy her a lumpe of flesh, that is but lapt together in a fooles skinne.

A foolish father.

O how foolish is that father, that will bestow his well nourted daughter in marriage with such a sot, that hath nothing in him but a joynture: these parents doe little consider what a grievous fault they commit, in bringing their children to a loathed bed; and yet these faults amongst parents are too common.

The fruites of our Marriages

These marriages are preparatiues to fornication and adulterie, and how many inconueniences doe daily fall out, by occasion of these marriages; the world is so full of examples, that I may therefore be the more sparing: let him that will needes marry (as neere as hee can) make choice of her that is rich, to the end that the necessities of this life may be supplied. Let her be nobly borne, the better to minister to his reputation, and to ioyne honour to his posteritie. Let her be yoong, that she

she may the rather delight him : and that hee may haue no occasion to finde marriage loathsome, let her be faire, the better to content his desires, and to containe him from strange affections : but in any case, let her be wise, honest, and vertuous, to the end hee might with the more securitie repose his estate vpon her gouernement.

There is nothing wherein Parents doe so much erre, as in bringing vp of their children, that are more desirous to see a childe liue, than to see him vertuous; but what a miserie is this, to see a father liue in wretchednes all the daies of his life, to the end he may die rich, to leaue a light headed son, that wil spend more in one weeke in riot and prodigalitie, than the father could scrape together in one yeare with all his sparing miserie? If thy sonne be good and vertuous, a little is enough : if hee be foolish and dishonest, a little is too much.

A great error
in Parents.

There is not a greater reproach to a father then a wicked sonne, because the faults of the children are iustly imputed to the Parents that had no better regard to bring them vp in their infancie.

Helv the Priest was not punished for any fault himselfe had committed, but because he winked at the sinnes of his children.

The *Heluetians* had an antient Lawe, that if a yongman had receiued sentence of death, the execution thereof should be done by his father (if he were liuing) that the father might, in some sorte, be punished for the negligence hee vsed in the education and bringing vp of his childe.

A good lawe

Faults, and nothing

And the lawe called *Falcidia* was much to that purpose, by which it was enacted, that the childe should be, for the first offence admonished, for the second punished, for the third hanged; and the father should likewise be banished as partaker of his fault.

It is said, that youth neuer reigneth well, but where age doth hold the bridle: but this is certaine, I neuer saw thar childe, which was let runne with the reine in his owne necke, but when hee came to ripenesse of yeares, he rather proued a Thorne in his fathers side, or rather a dagger to his heart; heaping grieffe and sorrow to his owne soule, either by a mis-led life, infamous and detestable in the eye of the world, or by an vnnaturall, disobedient, and vndutifull demeanour towards his father himselfe.

But Lord, how many incombrances are incident to parents that are vexed with the practises of amorous daughters! for whilest they are prouiding dowries to bestow them in marriages of such as they like, and thinke fittest for them, they prouide themselves of Paramours, such as they list to fancie: But for him that should take to wife, her that hath beene her fathers wanton, were not such a one well sped? he should be sure to haue Gaule to his Sugar, sowre soppes to his sweete meate, he were better to marrie a milke-maide, then to marrie a fathers fondling, one that is called her fathers ioy, his iewell, his dearling, that is brought vp in pleasure, in pride, in idlenesse, in audacious boldnesse,

nesse, (for that is growne to a fashion) and this is the cause, that women in these dayes haue forgotten to blush.

It may be that such a one will bring a great portion, but let him that shall marrie her, make full account, that her vanitie will farre exceede her marriage good. And for euery hundred poundes in money, she brings a thousand vanities, a thousand fitts, a thousand follies, a thousand fancies, a thousand new-fangles.

To day she must keepe her chamber, sicke of a quotidian fitte of follie, to morrow the Coach must be made readie, she must amongst her acquaintance to listen out for new fashions: the third day alas, she breedes child, and then we must looke about for dainties; and farre fet, and deare bought (they say) is fit for Ladies: the Prouerbe is olde, and it may be true, that as knights grow poore, Ladies grow proude. But this foolish nicitie that is in this common request amongst women it is got into the bone, and it will neuer out of the flesh; and let it sticke there still, for a nice conceit best becomes a pretie soule. She did well expresse it that wept so bitterly, to thinke how much ashamed she should be at the day of iudgement, when shee should stand starke naked before so great an assembly, as she heard say would be there present.

I haue runne my selfe beyond my bounds, my purpose was, but to haue spoken a litle of these faults, that are committed in knitting vp of these wicked and vngodly marriages, and that in such a gene-

As Knights
grow poore,
Ladies grow
proude.

Faults, and nothing

generall sort, as almost there are no other made.

Vnduetifull
children.

I haue a little glaunced by the way, at the folly of those fathers, that doe loue their children with more affection than wit.

If I should now take vpon me to speake of the ingratitude of children towards their parents, I might write a greater volume then my leysure might well permit.

But they say it is a wise childe that doth know his owne father: I say againe, that in many places he is a wise father, that doth know his owne child. And there is not a better Item, whereby to discern a Bastard, then to see a brat vnnaturall, and vnkind to him that is taken for his father. *Nature* her selfe hath taught this, and *Nature* cannot erre: And therefore that sonne, that both against the law of God, and the law of *Nature*, becommeth vngratefull to him whom he supposeth to be his father, if he be not a Bastard, I say he is worse, and pittie the earth should beare so vngracious a burthen.

I will conclude with this caueat to carelesse parents, beware of those that doe gape for your lands after your death, and desire the managing of your goods during your life.

But it is true, *Nature* may be peruerterd, and there is no knowledge in the world which is not corrupted, nor any learning, art, or science, which is not abused: It were too great a presumption in me to meddle with *Diuinitie*: no, it is too high a stile for a *Souldiers* penne, and I haue learned long since, *Ne suor ultra crepidam.*

Yet

Yet to speake a little with humilitie and reuerence, I will not implore the assistance of the *Muses*, or *Apollo*, but of the high and most mightie God. Diuinitie.

Whatsoever is certaine of it selfe needeth no demonstration: then in *Diuinitie*, the dignitie of the subiect may suffice, for where the obiect is God, the ground-worke is infallible, still permanent and irreuocable.

Diuinitie hath beene from the beginning, yea, the word was before the world, for *the worde was God*. *Diuinitie* is a heauenly law confirmed by antiquitie, sealed by God the Law-giuer, written and set downe by the finger of God, and deliuered by those that were inspired by his holy spirit. It hath pleased God from the beginning to raise vp *Patriarkes* and *Prophets*, to teach and gouerne his people: and after, in the Kingdome of our Sauour, he ordeined the Ministrie of the Gospel, appointing it perpetuall to the end of the world, and hath further taught vs to pray, that labourers might bee thrust into the haruest.

But I am sorie now to speake of our Ministrie, and but according to the trueth, how manie doe make themselues blind, by seeing too much, such as can set the holy Scriptures at a iarre, who curiously searching out the vertue of words, doe carelessly subuert the words of the truth.

What is it that they cannot vterly ouerthrow with their fierie blasts of thundring words by *In-*
gins of *Definitions*, *Distinctions*, *Diuisions*, *Silogisms*,
I Figures,

Faults, and nothing

The demi-gods of these latter dayes that dare take in hand to warre against doctrine.

Figures, Allegories, then they haue so many Generals and Specials, with such glosing, and expounding, that they will presume euen to measure gods worde, and his workes with their Logicall Sophismes.

One holds of the Letter, an other would haue vs to search out the meaning contained in the letter, another stands vpon the bare worde, another of the sense, another of I know not what, but it is a miserable & vngracious studie, that doth nothing else but learne how to erre.

The puritie of diuinitie is enspired from aboue, and not to be comprehended by diuiding, defining, compounding, nor by any other Sophisticall contending.

Disagreement among cleargy-men.

In a great part of the world (euen at this day) *Mahomet* is worshipped, who was the Authour of a verie foolish Religion, and the Iewes are yet looking after their Messias: but amongst vs Christians it is strange to see, what disagreement there is amongst our Cleargie-men, about rites, about ceremonies, about worshipping, about apparell, about Discipline, and about I cannot tell what. Yet this is especially to be wondred at aboue the rest, that they doe thinke by these contentious matters, to ascend into heauen, for the which in times past Lucifer was throwne downe into hell.

I might speake of others, that can content them selues with knowing vntruths, without searching out of the truth; but he that will be a steward of much, must yeeld an account for much, and of him

him that hath receiued five Talents, the Lord will looke for an increase of five Talents.

The Ministers of Gods worde are these Ste-
wards of God, appointed to dispense his holy Mi-
nisteries. They are the Ambassadors vnto vs with
glad and ioyfull tidings, they bring vnto vs the
worde of our saluation, they are our fathers that
doe beget vs vnto Iesus Christ, by preaching the
Gospel of peace, they are the light of the world, to
shine before men in all godly example, of loue, of
charitie, of humility, of temperance, of chastitie, of
sobrietie, of integritie of life, of honest conuer-
sation, and therefore worthie of double honour.

The authority
of the mini-
sterie.

Such they should be, and of such without doubt
there be a great number. And for mine owne part,
I protest I know a great many more that be good,
then I doe of those that be bad. And I would to
God, that those of the better sort would them-
selues looke into the demeanour of some that are
a slander and reproach to that honourable func-
tion, that can baite his hooke with grauitie, till he
hath caught a Benefice, and then the Surpleffe
must serue to couer a most vngodly carcase.

Those vices are most of all daungerous, that are
masked vnder the visour of Vertue, and there is
lesse hope in these counterfeit holy Hypocrites,
then there is in the Publicane or Harlot: but for
their sakes that be good, I will speake no more of
those that be ill.

I might likewise spare my labour in speaking
of Philosophie, because the studie of wisdom is

Faults, and nothing

Of Philoso-
phie.

now out of fashion. And although there are not many faults to be picked out against the Philosophers of this age (the number being so small) yet I will glaunce a little at some errors committed by those men that haue beene especially extolled and renowned for their Philosophie.

Philosophie is a strict inquisitor of the soule, and it will diue into many naturall causes, but the cause of all causes, Philosophie knowes not.

The Philosophers that haue so much busied themselves, to search out the causes & beginnings of things, could neuer find out God, the Creator and maker of all things.

Philosophie
could neuer
find out God.

They could speake many good words concerning maners and conuersation amongst men, but of God they spake nothing but dreamingly, neither dreamed they of him but ouerthwartly: how many grieuous incounters haue there beene amongst the Philosophers themselves (and that of the grauest sort, concerning the principles of naturall things whereof there are many matters, that doe yet hang before the Iudge not fully decided?

Thales Milesius, one of the wise men of Greece, beginning to look into the generation of all things, for the soule hee thought it immortall, for the world he concluded it to haue his beginning by water.

Fabeling of
this Philo-
sopher.

Anaxagoras, trusting in his owne opinion, fabled, that the Sunne was composed of bright iron, and that the heauens were of stone, wonderfully knit together lest they should fall.

Euripides

Euripides his scholler, he feignes that the Moone had valleyes and mountaines in her, and that the minde was the beginner of all motion, concluding that all creatures had their creation of earth, fire and water, whereunto had he added the other Element of aire I thinke it would neither haue bin dissonant from reason, nor repugnant from true Philosophie.

For the creation of the earth, *Archelaus* will haue it of liquid water, inflamed by the heate of fire, and by resolution turned into dust.

Heraclitus, he thinketh all things to haue their originall of fire, concluding with *Aristotle*, that the generation of one thing is the corruption of an other.

Democritus, *Crisippus*, with the rest of their coherents, imagining somewhat, but yet concluding nothing, they referre the originall of the worlde to a litle Nothing, and making vp a Something of this *Chaos*, conclude it to be the subiect of corruption, wherein they harped on a truth in their error, confirming the vanitie of our *Metaphisickes*, who wading past their reach, concluded something, they knew not what.

Vulgar Philosophers, seeing the marueilous workes which bruit beastes doe performe, affirme and hold no cause of maruell, because they doe it by a naturall instinct.

Galen seeing a yong Kid, but newly fallen from the damme, which being sette vpon the ground, it beganne to goe, as if it had beene tolde and taught

Faults, and notbing

that his legges were made to that purpose; and for further experience setting before him sundrie platters, with wine, water, vinegar, oyle, and milke, after the kid had smelt to them all, hee fed onelic of that with milke; which being beheld by diuers other Philosophers, they all cryed out with one voyce, that *Hippocrates* had great reason to say, That soules were skilfull without the instruction of any teacher.

Galen againe woondering to see the frame of mans body, considering of the seuerall parts how they were seated, euery one applied to a proper vse and office by it selfe, after admiration hee grew to conclude, it was not possible a vegetiue soule, neither yet the temperature could fashion a workmanship of such singularity, but it was first vnder-taken by a most wise vnderstanding.

In the time of *Aristotle* it is recorded of certain children, who immediately after they were borne, spake certaine wordes distinctly and plainely, yet afterwardes were silent as other children of their age; the Philosophers of that time, not being able to coniecture the naturall cause of this effect, imputed it to the diuell. *Aristotle* much offended with this construction vndertooke of himselfe to search out this secret of Nature, which although he laboured with great diligence, was not able to apprehend.

No matter to wonder at. *Plato* admired how it might come to passe, that of two sons begotten by one father, the one should haue the skill of verifying, without any teaching, and

and the other toying himse in the Arte of Poetry, could neuer beget so much as one verse.

I see no great cause why *Plato* shoulde so much wonder at that, when Nature hath euermore excelled Arte, yet I know there hath beene contention about this superioritie, some vpholding Arte, some other maintaining Nature.

But to speake a little of the affinitie betweene Arte and Nature, wee are to consider with the Philosophers what Nature is. *Tully* in his Offices hath this saying, *If wee followe Nature as our guide, we shall neuer erre*, esteeming Nature for a god, by whome our chiefeest good fortunes do happen vnto vs.

Affinitie betweene Art and Nature.

Aristotles Interpreters diuide Nature in two formes, calling the one *Natura Naturans*, and the other *Natura Naturata*, this nature which natureth, is that which *Tully* accompteth for a god.

Then if Art be compared with that which perfecteth al things, it should striue with his Founder, but compared with his Equall, it perfecteth that; so that Nature is it which presenteth the subiect, and Art it that perfecteth the subiect.

But Art perfecteth Nature in some things, and Nature excelleth Arte in many things, and yet haue these two so striuen together, that in *Protagynes* table were as faire grapes in colours, as in Natures gardine they were in substance; for Nature indeede not onely affecteth the sight, but also the senses, when Art in setting out of colours presenteth a Shape without a Substance; but so are these

Faults, and nothing

two knit together: that if Nature allow no fewel, Art can make no fire: and if Nature allow no colours, we can haue no painting.

Nature what
it is.

The Philosopher would needes tie God to the lawes of Nature, who was the first creator of Nature, which is nothing else more of it selfe, but whatsoeuer it pleaseth God to commaund.

God created Nature, and gaue it a lawe, which lawe he will haue it likewise to followe; but whether may wee more woonder at the Philosophers for the insight they had in naturall things, or for the blindness in the knowledge of Him that was the Author of all things, who the more they labored by their Philosophy to comprehend, by so much the sooner they lost themselues, so that one of their most profound Clarkes called *Symonides*, desired by *Cicero* the Tyrant, to inquire what God was, and demanding but one dayes respite, was in his deepest imaginations so confounded, that seeing the farther hee sought, the more he failed, was enforced to stay his attempts, and to subiect his opinion to the inscrutable essence of the most Highest.

Philosophy in these causes concerning God, is not able to render any reason, because they are not martialled vnder her iurisdiction. And for the Philosophers, albeit they were men of excellent wit and learning: yet being in a time ouerwhelmed with errours and blindness, they could not behold the perfection of trueth.

Aristotle that was especially extolled amongst them

them for his knowlege in naturall things, demanded from whence it should growe that the riches and wealth of this world, for the most part, was rather enioyed and possessed by the wicked, than by men of more honest reputation; vnto the which Probleme hee answereth himselfe thus: Because Fortune being blinde, cannot knowe, nor make choice of what is best.

An vnfit answer by Aristotle.

An vnwoorthy answer by so great a Philosopher, for according to the rules of natural reason, the solution of this demaund is this, that the lewd sort, through craft and subtilty are more apt to beguile in their buying and selling, & can exact their profite, by periurie, extortion, and by many other lewde and vngodly deuises, which the honest and well disposed would stagger at, in respect of honestie and conscience.

This is partly confirmed by our Sauour Christ by the example of the Steward, who being called to an account by his Master, reserued a round proportion of the goods to his owne vse; which wisdom, though it were faultie, yet Christ in this sort commended it, saying; *The children of this world are wiser in their generation then the children of light.* But these natural Philosophers, because they could not reach into the height of Diuinitie, deuised so fond and ill ioynted a cause, as Lady Fortune, to whose power they might impute good or badde successe.

This Fortune, as she is feigned by the Poets, is painted blind, standing on a ball, and turning with

Faults, and nothing

We ascribe
many things
to blinde For-
tune that doe
belong vnto
God himselfe.

euerie winde, but it is a more easie matter to wipe her away, then it is to paint her, for take away ignorance from men, and *Fortune* presently vanisheth away.

Some of the Philosophers will needes haue it, that all occurrents (whatsoever) are gouerned by a fatall destinie, and this fate or destinie they do call God. As *Crisippus* first speaking of a spirituall power gouerning the whole world, concludeth it to be the destinie, the eternall purpose and decree of all things.

That would
bereaue God
of his prouidence.

Some others would make God himselfe to be subiect to the wheele of destinie: amongst the rest, *Seneca* maketh a prettie hotch-potch, in these wordes. *An irreuocable course carrieth away both humane, and diuine things: the Maker and Ruler of all things, decreed destinies, but now he followeth them, he commaunded once, but he obeyeth for euer.*

Poets haue feigned, that *Giants* in times past haue aduanced themselues against God, to pull him out of his throne, by the poynt of the sword, how many of those *Giants* are yet remaining, that doe struggle and striue (as much as in them lieth) to wrest his Scepter out of hands, and to deprive him of his prouidence; and with *Seneca*, wil ascribe all the chaunces of this world, to Fortune, Fate, or Destinie.

Who is so foolish to thinke, that the affaires of mortall men are carried headlong, or do happen, as it were by chance-medley: he is (no doubt) in a pittifull case, that will not acknowledge the Creator

tor of all things, to be most fitte to haue the gouernment of all things, and that God, to whose absolute perfection nothing is more agreeable, then to be both able and willing, to take the care and charge of his owne workmanship: the chaunces & changes of this world, is first determined from heauen, the ebbing and flowing of all humane affaires, are onely depending of this Moone. The rising and falling of Kingdomes are still gouerned by this aspect: It is he that ruleth, guideth and gouerneth all the rowling Spheares of heauen, the manifold courses of the Starres and Planets, the successe in alteration of the Elements: and to bee short, of all the things whatsoeuer in heauen or earth. O blinde mortalitie that will striue against the streame, and hast not wisedome to discerne of this great Worke-master, that at his pleasure pulleth downe and setteth vp! And if without presumption I may speake, it maketh a sport at human affaires, determining and disposing at his owne pleasure, the plots and purposes, enduoured and set downe by the wisedome of men.

They are much deceiued, who would perswade the affaires of the world to bee turned about by chaunce, or vncertaintie, when euerie thing by an immutable lawe, folows the order preordained & established by an eternall appointment. Will you then say, what course shall I take? Shall I doe nothing but leaue all to this preordinate destinie? Alas good man, thou art euen now in the readie path that leadeth vnto it, and drawn into this high

Faults, and nothing

way likewise by destinie, that is to say, by the appointment of God.

Art thou inclined to vertue? God knoweth it, & furthers thee. dost thou addict thy self to vice, he knowes that also, and suffreth thee: there is left in man onely a free-will to struggle and striue against God, but no power to performe it.

We must not yet think that God is variable, but attributing all things to his eternall foresight, wee must acknowledge him to be stayed, resolute, and immutable, alwaies one and like himselfe, not wa- uering nor varying, but firme and constant in all his determinations, preordained and set down be- fore the foundation of the world.

Wouldest thou yet know why the vengeance of God ouerskippeth some, and lighteth againe vpon other some; and dost thou seeke with *Aristotle* to know the cause?

An excellent
answer of Eu-
clides.

Let me answer with *Euclides*, who being asked of many things concerning God, answered fitly: other things I know not, but of this I am assured, he hateth curious inquisitors: I may likewise an- swere safely in this cause, I know nothing, but this I am sure, Gods will is a cause aboue all causes, and he that seeketh any other, is ignorant of the diuine nature: for when God speaketh, it becomueth man to hold his peace; and when he vouchsafeth to teach vs, it becommeth vs to beleue.

But of whom dost thou demand this question but of God? to whom all things are lawfull what- soeuer he liketh, and nothing liketh him, but that
which

which is lawfull.

I will not presume to wade any further into the secret iudgements of God, who forbearing the vngodly in their wickednesse for a season, payeth them in the end with more grieuous punishment than that which is obiected to our eyes, or that which is inflicted vpon the body.

But would you see one example of the secret iudgements of God? *Titus* the Emperour had intelligence what Christ had prophesied of *Ierusalem*, that one stone should not be left standing vpon an other: see nowe the secret iudgements of God, that the same man that persecuted the Christians at *Rome*, goeth now to *Ierusalem*, to reuenge the death of Christ vpon the Iewes that had crucified him, drawne heereunto (without doubt) by his owne passion but ouer-ruled by God to be the executioner of his Iustice, who many times looseth the reines of bloud to runne vpon bloud, drawing one sinne to doe execution on an other, one murtherer to kill another, one wicked Cittie to afflict another, and one proud nation to chase and persecute another.

A notable example of gods iudgements.

For the seauen liberall Sciences, Grammar, Logicke, Arithmetike, and the rest, if I should take vpon mee to speake in their commendations, I might happen to speed as he did that would needs take vpon him to speake in the praise of *Hercules*, and to that purpose had whetted the strength of his wit to haue made a long Oration. But a Philosopher hearing this needlesse commendation ve-

Seauen liberall Sciences.

Faults, and nothing

ry prettily interrupted him, and asked him, *Whie who discommends Hercules?* and I doe thinke there is not a greater argument of folly, then for a man to vndertake the praise of that which is more excellent of it selfe, than any other commendation a man can render vnto it.

For those that are professours of the Artes, if there be any that are of a contentious wrangling spirit, they are vnto such a one, like a sword in a madde mans handes, more apt to doe hurt than good.

Grammar.

The *Grammarians*, his subiect is but wordes, teaching vs to bring the diuers partes of speach in one congruitie, and to this purpose they doe many times, tire, and martire themselues more than needes.

Logicke.

Logicke teacheth how to sift out the troth from a number of fallhoodes, howe to frame an argument; it setteth downe rules and precepts how to define, distinguish, diuide, conclude, and how to iudge and argue.

But there be too many, that with this little mist of knowledge will seeke to peruert and deface all knowledge, and sometimes by wresting the weapons of reason, will mannage them to the confusion of Reason it selfe.

Rhetoricke
drawes mens
mindes to one
selfe opinion.

Rhetorike by her rules doth beautifie the speach with polished words, fine phrases, and gracious colours, whereby to stirre affections, which is fitter to adorne a leasing, than to set forth a serious troth, which the Apostle well proueth, where he saith,

saieth, *Christ sent me not to Baptize, but to Preach, and that not in wisdom of words lest the crosse of Christ might proue in vaine.*

Which woordes the Apostle vsed, to the end the Gentiles should not thinke his exhortation to be but a well couched leasing, such as their Orators were accustomed to perswade by the force of their Arte, for those haue most neede of artificiall speeches, who with pleasing words doe go about to couer dishonest deedes.

Better to couer a leasing than to sette foorth a truth.

The country-man is more afraid of the serpent that lieth hidden in the grasse, than of the wilde beast that feedeth openly on the mountaine. The mariner is more endangered by hidden shelues than knowne rockes, and more perrill in a secret ambush, than in a ranged battell.

A naked tale doth most truly set foorth a naked trueth, and veritie then shines most brightly, when she is in least brauery.

Trueth best naked.

A good cause bringeth credite, it needeth not the help of Art; and to vse superfluous eloquence in a matter of sufficient excellencie, is a greater shew of a pregnant wit, than of a perfect wisdom; yet eloquence is one of the greatest graces, whereby the popular sort are best perswaded, and thinke that a man hath much wisdom and knowledge, if he can speake with great eloquence, and hath a sweete tongue with pleasing wordes.

Aristotle writte with such slender ornament of wordes, with such simple manner of deliuerance, and with such obscuritie of stile, (but yet his Axiomes,

Faults, and nothing

omes, Problemes, and all his sentences being opened, they held such lineaments and proportions of rare admiration, that some ignorant expositours would needes conclude, that *Aristotle* had deliuered his writings in this sort, but of sette purpose, rendring this reason, because hee would that his workes should passe with the greater authoritie, he writ vnder Riddles.

They might haue saide the like by *Plato*, who with no lesse harth breuitie obscureth his reasons, and many times darkeneth his writings by the ill placing of the parts of his tale; but yet *Cicero* praising his eloquence, saide, *That if Iupiter should haue spoken Greeke, hee would haue spoken as Plato did.*

Musicke.

Musicke hath his proceeding from the concordance and agreement of soundes; I would I could praise it but halfe so well as I loue it, but yet for all that, for him that hath his head troubled with too many crochets, I would rather wish to haue his cunning than his wit.

Arithmetike.

Arithmetike proceedeth but from a vnite; yet by addition, multiplication, and the rest of her partes, it comprehendeth things that be infinite.

Geometrie.

Geometry hath likewise his proceeding but from a pricke, but the knowledge of it is excellent, and serueth for diuerse purposes, both for peace or warre: But wee haue *Geometritians* in these dayes, some that if they can but drawe three lines with a Compasse, will vaunt themselves to haue as much cunning as euer had *Euclides*.

Astrologic.

Astrologic, for the Science it selfe, it is a high mysterie;

sterie; Mary amongst the Professors there is great variety, I will not speake of incertainty, because there is one thing certaine which I my selfe can assure: and that is, whilest the Astrologian is calculating for others, hee knowes not what is hanging ouer his owne head.

The Letters are the first instruments of the arts, *The Letter.* and *Grammar*, *Logicke*, and *Rhetoricke* are onely entries into the rest of the Sciences, and may be called the Artes of well speaking.

Learning is the Ladder whereby to climbe to heauen, it raiseth men from earthly vanities, to the contemplation of things celestially and diuine: A man that is enlightned with knowledge, grasps after vniuersalities, and Science; it is that stretches it selfe to the heauens, it meditates of eternity, and makes steppes whereby to ascend to the throne of Glorie.

A man without Learning, is but an immortal beast, he hath being with blocks, life with plants, and sence with beasts: but as *Aristotle* saith, that the reasonable soule partaking of the same generall nature with the Angells, is ashamed to behold her selfe placed in a body which hath but fellowship with beasts. And as *Socrates* hath defined, a man that is destitute of knowledge, if hee be amongst the best, hee may be saide to bee a man amongst beasts; but amongst the learned, the best you can repute of him, is to be but a beast amongst men. There is nothing then so much to be sought for, as this knowledge of Artes, for that is the maine Ocean

Learning in-
generall.

He is but a
beast that
knoweth no
more the what
is common to
beasts.

Faults, and nothing

cean of celestiall light, from whence all knowlege doth deriue it selfe : And Science dooth illustrate the minde with all vnderstanding that is requisite or behouuefull eyther for body or soule: This is it that maketh the eyes of the minde so christaline and cleere, that by it we haue all totall knowlege, either humane or diuine.

Men for their excellencie in learning accounted gods.

This is it that many times beyond the limits of humanitie, men haue beene reckoned amongst the fellowship of the Gods, for when there was any man found to be excellent, whether in Science or Armes, or in influence of witte, or had any other singular or soueraigne qualitie of the minde, which made him seruiceable vnto the Commonwealth, him they deified and yeelded him diuine honor.

What gods the Romanes haue worshipped.

The Romanes haue worshipped *Iupiter* the Adulterer and Rauisher; they erected an Altar to euill Fortune, in one of their mountaines at *Rome*, and they haue inuented gods in hel, and haue worshipped and honoured diuels, vnder the titles and names of *Dis*, of *Pluto*, and such other.

Flora a publique curtizan, and a woman, whose body was abandoned to all lust and alurements of the flesh, was canonized and honoured with an Image or Figure, for that all the goodes shee had gotten with the filthie vse of her bodie, shee bequeathed to the Senate; for which fact they gaue her diuine honour, and celebrated her feast euerie yeere, wherein as a speciall ceremonie, there was libertie for all yong men to be naked, and to exercise

cise their pleasure with the first woman they didde finde.

Marcus Varro writeth, that *Brasilius* the Phi-
losopher found at *Rome* two thousand eight hun-
dred gods, which carry no small possibilitie of
troth; for the Pope and his disciples, do yet euery
yeere consecrate (at the least) three times so many:
they haue learned since of the Gentiles to dedicate
their Churches to the Saintes, as they didde their
Temples to their Pagan gods. But it is written, that
Xerxes did once burne al the Temples that were in
Greece, because he thoght it a most vngodly thing,
to shut vp gods in houses, and to imprison them
in stone walles.

But as I haue already saide, it is Science ioyned
with vertue, that is, the riches of the minde, and
this treasure of the minde is it that maketh this dif-
ference betweene a man and a beast. This minde,
I say, that being enlightned with knowledge, is a-
ble to compasse the earth, to eleuate the Poles,
that can mount vp to the heauens, and can trauell
from house to house, from sphere to sphere, from
planet to planet, that can diue into the sea, and
sincke to the gates of hell, that can circuite the
whole world, distinguish of all time and ages, and
all this in a moment.

But this trauell of wit is yet the most thriftlesse
and vnprofitable exercise that a man can endeuor,
for where findeth it rewarde or recompence?
The Swaine that followeth his handie worke, is
paid at night for his dayes labour.

Rome full of
gods.

Learning the
riches of the
minde.

Learning
poorely re-
quited.

Faults, and nothing

that sits and clowtes a shooe, receiues his pennie for his patch: but he that doth toile and tire himselfe to digge the Mine of witte, may reape good wordes: and (I say) he that reapeth them for satisfaction, his pay is good, he speedeth not amisse; and yet he that is still fed with wordes, shall sterue with wants.

The conclusion is, knowledge is precious, and yet true felicitie consisteth not in the knowledge of goodnesse, but in a good life, not so much in vnderstanding, as in living with vnderstanding.

Historiographers flatterers.

May we speake a little of *Historiographers*, their office is as well to record faults, as worthie Acts; their pennes haue not spared to describe the times and ages past, and no prince hath escaped, but his behauiour hath beene published, either to his glorie or reproach: But our Hystorians in this age that cannot flatter, cannot thriue. I must accuse them of palpable offence, who in relating their histories, should tie themselves to exact truth. But some of them haue so powldred their writings with such varietie of discourse, as he is but a single-soald reader, that cannot perceiue they haue flattered, (I will not say fittened.) Looke but into our English Chronicles, and see what descriptions they haue made of Pettigrees, not so much to set downe a truth, as they haue done to please greatnesse.

Many worthy fictions feined by Poets.

I might likewise speake of Poetrie, and of the fictions of Poets, that haue many times induced to honest recreation, and vnder commendable resemblances, they haue discovered the customes and

& conditions of men, impropriating many things to the actions of men, euermore extolling of the vertuous, and inbasing of such as do seeke their felicitie in vice.

They feigned *Prometheus* to haue stolne the fire from *Iupiter*, because he was the first that instructed the *Egyptians* in a forme of ciuilitie: & *Atlas* for the wonderfull skill that he had in Astronomic, was feigned to beare the heauens on his shoulders.

When they sought to blame or deface the vicious, the better to make men abhorre them, they transformed those of dissolute & licentious life into brute beastes. In this sort still comparing men good or bad, according to the good or bad properties that were in them. For this vaine of Poetrie, it is good if it be in good mens handling; it hath beene prohibited in many common wealths. But *Socrates* admonisheth, that if any man be carefull of his honour, let him foresee that he hath not a Poet to his enemy, because they haue not so great a grace in praying, as in ill speaking.

But yet for all that, to blaze the praises of my friend, I could wish a Poets pen, who with a drop or two of Inke, can exalt him whom they loue, and leaue him famed and renowned to posteritie.

I could finde in my heart to praise Poetrie, and to commend a great many of Poets that I am acquainted withall, and many other likewise that I know, by the excellencie of their liues, but their owne workes are a better commendation then I am able to apply. And although I cannot render

Many excellent Poets at this time, the worth of their owne workes their best commendation.

Faults, and nothing

them that due honour according to their woorth, yet I will carrie them that renerend regard according to their wit.

Bastard poets. But we haue such a number of Bastard Poets in these dayes, that would seeme to be retaining to the *Muses*, but alas they doe *Minerua* wrong, they pester the Stacioners stalles with such vnprofitable stufte, that learning might seeme to be the Mistres of vngodlinesse.

A number of vaine and foolish bookes. Some conuert all their reasons into rime, and because they can set downe a *Balduetum* verse, doe thinke they haue recouered *Virgils* veine in Poetrie.

Poets turned Parasites. Some will write a whole volume, neither in rime, nor reason: some others inclined to a more pleasing vaine, will runne throgh a large discourse, all of meere flatterie: But what a number of Pamphlets haue wee by our new writers of this age, whereof the greatest part are nothing else but vannie: and how many haue written (but they will say not of vaine-glorie) and yet their bookes are full of ambition.

O how many others might I speake of, that do labour with the mountaines, to bring forth Mice, that doe seeke to draw the Lions skin vpon *Esops* Asse, and *Hercules* shooe vpon a chilles foote! but they doe well to sute the world with bookes according to the fashion; for rude limping lines, are best befitting a lame halting age: writers are not so vaine, but readers (for the most part) are iij. times more foolish. For he that is but in a blew coate with

with a cognizance, if he can but make curtesie after the new fashion, and that his wit will but serue him to play with his Mistresse little dogge, he dare take vpon him to censure any thing. And these rash readers will make such expositions, as the Author himselfe neuer thought on, and they will dispraise many things that they could neuer conceiue; and they will praise againe, what they neuer vnderstood. Ignorance neuer spareth to commit Sacrilege: these Paper-monsters therefore are fittest to fill the dull conceits of the multitude with admiration, amongst whom a strained stile is in better account, then the best laboured lines. Yea, the *Printer* himselfe, to make his booke the more vendible, doth rather desire a glorious Title, than a good Booke: so that our new written Pamphlets of these times, are not much vnlike to a poore Inne in a Countrey towne, that is gorgiously set foorth with a glorious signe; but being once entred into the house, a man shall find but cold intertainment, as well of homely lodging, as of bad fare.

As foolish readers as there be of Poets.

A good title better than a good booke.

They are but resemblances to the Apples that are said to grow about *Sodom*, which being pleasant to the eye, doe vanish into smoke, or into soot as soone as a man doth but put his teeth into them: and like the small bells of the *Choribantes*, that may make a little tingling noise, but they are good for nothing but to trouble the braine.

To speake truly, I haue many times beene de-
ceiued with these flourishing Titles that I haue
seene pasted vpon a Post, for bestowing my mony
in

Faults, and nothing

Euerie thing
may be im-
ploied to vse.

in haste at my better leisure looking into the book, and finding such slender stuffe, I haue laughed at my owne folly : but I haue yet made vse of them, for what will not serue for one thing may well be employed to another . I learned that of the Lion, who being aduised to discharge the Asse, and the Hare, as vnprofitable in his campe , the one for his simplicitie, the other for his timeritie, aunswered, that notwithstanding they were vnfitte for the fight , yet he would make vse of them, the one to serue for a *Trumpetter*, the other to be employed as a *Purseuant*. And I neuer met with so vaine a book, but that I could gather something out of it for mine owne instruction, if it were but to blesse my selfe from his humour that writ it.

Foolish books
good to set
Printers a
worke.

But let them go with their bookes, they are but small faults, they are good yet, if it be but to set the *Printers* a worke , that otherwise should be idle, and I thinke they do little harme, vnlesse amongst that sort of people, that are themselues as vaine as the bookes : but I will now wade into matter of some more importance, not to detect any faultes that I know , yet such as haue beene knowne in times past, and therefore now good, if they could be shunned.

As the bodie cannot guide it self without eyes; so a Common-wealth cannot be gouerned without *Maiestrates* , but such as ought to bee cleare sighted : for the bodie giueth more credite to the eye, then it doth to the eare, & men are rather moued to one good example which they see with their

their owne eyes, then a thousand wordes testified by reports, and therefore whosoever he bee that commandeth, from the highest to the lowest, must winne his opinion from well doing, and not by well saying. Doing better then saying.

It was not pronounced without great Mysterie where God commaunded in the booke of *Dentonomie*, that such as should aspire to the administration of publique gouernment, should be wise and Noble.

Authoritie is the Touchstone whereby to trie the perfection of any mans vertue: for in authoritie, the vertuous doe manifest their goodnesse, but the wicked will so much the sooner lay open their vice.

Couetous persons (amongest all other) are most pernicious to be admitted to administration of Iustice: and the counsell that *Iethro* gaue to *Moses*, amongst other things, was, that he should not giue any publique office of iustice vnto anie couetous person. A couetous Magistrate most pernicious.

The most ignorant are euer aptest, to beleue that they are most worthy of the chiefeest promotions; and because they did neuer mannage any affaires of importance, they know not what burthen and difficulties are therevnto incident: how many haue sought to aduaunce themselves to beare rule and gouernment by their wealth (which indeede is but the nurce of vice) who once placed in authoritie, haue made port-sale, both of Vertue and Iustice, seeking still to enrich themselves by the

They haue more ambition & pride whereby to gouerne; then wisedome or policie where- with to gouerne.

M

ruines

Faults, and nothing

ruines of the Common-wealth, increasing as fast in their wickednesse, as they did in their wealth.

Where the *Magistrate* is good, the people are not lightly ill; so that the goodnesse, or ilnesse of the Common-wealth doth much consist in the *Magistrate*. It is not then without great consideration that the multitude should pray for the *Magistrate*: But hee that is honoured more for his power, then he is for his puritie of life, may speake (as it were) in the person of God, *This people honoureth me with their lippes, but their heartes are farre from me.*

It hath euer beene a thing detested amongst the multitude, to see an vnworthie man, that is either inclined to pride, to couetousnesse, to oppression, or other such like, to be aduanced, or so fauoured, that he should sway at his owne pleasure without impeachment, no man daring to examine his wrongs and oppressions; such greefes haue turned to great inconuenience: for preuention whereof, the antiquitie haue vsed to banish those for certaine yeares that haue so aspired; yea sometimes though they were not to bee charged with any publique crime or offence.

Aristophenes foreseeing this danger of greatnes, what a meane it might proue whereby to attempt the vsurpation of tyrannie, deuised a tragedie, raising *Pericles* from hell, wherein he exhorted the *Magistrate* not to nourish a *Lion* in their Cities; for if they fall to cherishing of him whilst hee was little, they must of necessitie obey him when hee was

was growne great.

Where exceptions of persons are respected, there iustice must needs bee corrupted. And nothing can be permanent that is corrupted, and therefore the greater he is that offendeth, by so much the more deserueth to be punished: and the more authoritie a *Magistrate* hath to commaund, the lesse libertie he hath to offend.

It may be called a happie gouernment (as *Plato* saith) where the ambitious are not suffred to beare rule. And it is no lesse pittifull againe, where abuse is not redressed by the care of the *Magistrate*, and where those that are oppressed dare not complain.

Authoritie is by many desired, but by few well executed. And although it were knowne that our Sauour Christ was accused by false testimonie, yet those that sat in iudgement would rather condemne iustice, then displease the wicked.

Iniurie and oppression vsed by those that haue beene in authoritie, haue turned to Commotions, Rebellions, and Reuolts, and there is no broile more noysome and hurtfull to any weale publike, then that which falleth out betweene the *Magistrates*, and the Commons, about gouernment: for if we should aduisedly call to minde Hystories of Antiquitie, it would appeare that there hath not been any gouernment so happily founded, which hath not beene shaken againe through dissention, and discord, rising and falling out betweene those of ancient Nobilitie, and the meanest sort of the rascall and peeuishe people.

Luxurious
magistrates
are the cause
of commoti-
ons.

Faults, and nothing

The mutinie
of the Swit-
zers.

It is a tickle
state that is
founded on
the multitude
whose good
opinion is
woonne with
what they see,
and lost again
with what
they heare.

The pollitike gouvernement of the *Switzers* was changed by a generall mutiny of the multitude, who for the tyranny of their Princes and Magistrates freed themselves by murdering all that took vpon them, either the dignitie or title of a Gentleman.

The multitude of the people, the greatest part of them, are ignorant of the best things; they are euermore desirous of chaunge, hating still what is present: amongst whome the counsaile of the wise were neuer heard without daunger, neither can there be any thing profitably ordain'd by the confused fury of the multitude.

And although popular loue be light, yet their hatred is heauie: and it little auailes to haue walles and fortresses, where the heartes of the people are estranged.

Dionisius the Tirant being guarded with many armed Souldiers, was asked by *Plato*, why he had committed so many offences, that he should be so imprisoned with so many squadrons.

The feare conceiued by subiects hath bin cause of mutation, and the feare of the *Spanish Inquisition*, was the first cause of *Netherlands* reuolt: subiects haue reason to fear that are kept in fear without reason: and he that is feared of many, is hated of many, and he had need to haue a large winde, that will saile against the Tide.

Aristotle thinkes, that the common good of the multitude is rather to be preferred, than the priuate profite of some few. And yet he wisheth rather

ther to abolish the humorous passions of the multitude, than to fauour it. And *Diogenes* seeing the people to throng out of church doore, preased as fast against them to get in, and hauing once entred he said, *It was the part of wisemen to be alwayes contrary to the multitude.*

The good of the multitude especially to be preferred.

The vulgar people, through their dull wittes, and brutish nature, can not perceiue what is profitable, either to themselves, or to their country, but the noble minde is not only the worker of present profite, but also through great foresight, preuents imminent daunger: Furthermore, the common people haue no taste nor feeling of honor and renowne, neither in the defence of their countrey, or of any corage or hardinesse of stomacke; where on the other side the noble blood is inflamed with renowne, abhorreth dastardly cowardlinesse, and in defence of a common profite, attempteth great and dangerous enterprises: but it is necessitie that maketh more wise men amongst the multitude, than any other doctrine that reason can perswade.

Nobilitie best to rule.

It hath been questioned, whether that gouernment be better where there is a naughtie Prince & good ministers vnder him, or where the Prince is good, and the Magistrates euill. *Marius Maximus* leaneth to the first; and a pillar of Philosophie hath set downe this for a Maxime, how that common-wealth is best and most assured where the Prince is ill conditioned, rather than that where the Ministers are corrupt and badly disposed.

But there be many other of great authoritie,

Faults, and nothing

A good prince
will suffer no
power vnder
him to oppres.

that will in no wise consent, when former experience hath so many times taught, that euill men be oftener corrected by a good Prince, than an euill Prince amended by good men; but this is certain, there can be no worse gouernement than that that is managed by opinion.

Opinion is a
barre, it still
cleaueth to
the mighty.

Seditious estates with their owne deuises, false friendes with their owne swordes, and rebellious commons with their own snares, are ouerthrown.

Either Riches or Pouertie when they are in extremitie, doe bring the Common wealth to ruine, for excesse is euer vnassured, and in daunger to be shaken.

A most especiall thing to
be regarded.

Amongst many eares in a well gouerned common-wealth, there hath beene great respect had to these idle begging people, whose libertie of running about hath produced many inconueniences; sometimes in the time of sicknesse, they haue spread the infection by their licentious libertie of gadding from place to place; other some againe, vnder the pretence of begging, haue searched out the secrets of Citties and Townes, haue layed them open to an ennemy, haue poysoned waters, and haue sometimes fired Citties, as the city of *Tyre*, and other Citties in *Fraunce* haue well experienced, and it is strange that here in our Country we haue so long escaped these practises, when such multitudes of sturdy rogues haue bin suffered so ordinarily to passe, by two, by three, by foure; yea sometimes by sixe and more in a company, vnder the pretence of begging Souldiours, that

that neuer crossed the Seas (the most of them) to come where seruice was : I speake not this to the annihilating of charitie, which God knows is too colde already, when those that are poore and needie indeede, growne decrepite with age, with impotencie, with sickenesse, with grieve, and are not pittied, but suffered to lie in the open streetes, pining away without any reliefe.

But it is no great reproach, to see a poore man, that hath spent his bloud in the defence of his Country, that is able to bring good Testimonie of his honest seruice, and beeing returned home, hurt, maimed, lamed, dismembred, and should be suffered to crouch, to creepe, to begge, and to intreate for a peece of bread, and almost no body to giue it him.

Well, God be thanked of amendment, they say there is better order taken, and there is great hope it will be as well executed.

I will not speake of Faults committed amongst Officers, that in times past, for the most part, by seeming, haue been transported into priuate gaine, for if Princes themselues did aduisedly consider how much it would redound aswel to their own commoditie, as to the benefite of their subiects, to looke to these Horse-leaches, that haue suckt their own gaine, by the ruines of Princes, and the wrack of commonwealths, they would become as vigilant as *Vespasian*, who in the beginning of his gouernement, gaue the greatest Offices and Dignities of *Rome*, to those that were especially noted for

How many
Princes haue
felt the smart
of this.

Faults, and nothing

A fine policie
vied by Vespasian.

The time was

Offices bought
and sold.

for oppression and wrong . And when he was asked, why he did so, seeing authoritie giuen to the wicked was a meane to make them worse : He answered, that he serued his turne with such Officers as with sponges, which when they hadde drunke their fill, were then fittest to be pressed.

That gouernment must needs be happie where places of office and authoritie were giuen to such men as knew how to execute them as they ought: and vnhappy againe haue those Commonwealths euer prooued, where those haue beene preferred that were better skilled in taking, than in executing.

Alexander Seuerus both punished and deposed as many as had bought their offices, saying, they solde deerer by retale, than they bought in the grosse : I will not say that it is preiudiciall vnto the Common-wealth, that Offices should be bought and solde for money. But this is true, that Princes ought to bee very circumspect by whom they are mannaged, because, being to continue in the same during their liues, the holders are the lesse subiect to correction. And being bought and sold for money, they are the more subiect to corruption.

Offices that were wont to be painfull toiles for men of honestie and care to be heedefull of, are now become gainfull spoiles, executed by those that endeavour their owne commoditie, exacting their owne gaine, by the spoile both of Prince and Countrie. But in that Common-wealth where
Offi-

Officers are made to do their dueties (and no more than appertaineth to iustice and right) they will giue as much to be rid of an Office, as they will doe now to buy an Office.

Pollicie is a speciall parte of gouernement, and the state and pollicie of the time is not for priuate men to deale withall: and Pollicie that is legitimate, first begotten by *Wit*, and then fostered by *Honestie*, is not to be neglected, but that which more respecteth profit than it doth the soueraigne Pollicie prescribed by Gods lawe, is it which the Apostle speaketh of, *The wisdom of the flesh is enmitie to God*. He dooth not say an enemy, for an enemy might be reconciled, but enmity it selfe can neuer be reconciled, and therefore he addeth further, *The wisdom of the flesh is death*: And although the name of Pollicie at the first sight doth carry a great and glorious shew, yet being estranged from that Pollicie before spoken of commanded by God, it doth not reach vnto that perfection of true christian gouernement that many haue seemed to perswade.

The pollicie of the estate not to be medled with.

Pollicie that is more for profit the honestie.

The drift of worldly Policie is to do litle good, but to the end to doe a great deale of harme; for Pollicie and Profite haue euer marched arme in arme in one ranke: and how many Princes haue bin abused (yea and sometimes dishonoured) vnder those plausible pretences.

Profite being diuorced from Honestie, begetteth but a bastardly progenie, and it is a very dangerous doctrine, to teach that Profite may be sepa-

N

rated

Faults, and nothing

rated from *honestie*, when there is nothing profitable, vnlesse it be honest.

He therefore that maketh diuision betweene profite and honestie, peruerteth Nature; and hee seeketh but his owne shame, that seeketh but his owne profite.

The pollicies
of men must
giue place to
the pollicies
of God.

All *Policie* therefore is to be reiected, that tendeth not to publique profite, or that preferreth the vaine policies of men, before the infallible policie reuealed in the worde of God: for these *Politicians* (for the most part) doe neuer consider, that the principal things that do bring miseries and disorders to whole Countries, & Kingdoms, are such offences, as are counted directly against the Maiestie of God.

Looke into histories, and you shall find no states-men more pestilent to a Common-wealth, then these *Politicians*, that squared out their gouernment by the rules of their owne wits. Looke into the two *Caroes*, the one with his frantique accusations disturbing the whole Common-wealth of *Rome*, and the other going about ouer-wisely to protect it, did vterly subuert it: yea, and *Cicero* with all his eloquence, was as troublesome amongst the *Romanes*, as *Demosthenes* was amongst the *Athenians*.

There be many other of these great politicians which might be named, that with their peeuissh disciplines haue disturbed the quiet of states, (so that in mine opinion) there is not a more pestilent thing then this plague of *policy*, which diuides
it selfe

it selfe from the policie prescribed by the rule of Gods word.

When the humour of preferring our countrie before any other thing was had in request, there was no man so meane, but if he could endeavour his Countries good, his reputation was aduanced, and his wisdom was not suffered to go away emptie-fisted: then men might speake freely, so they spake truly: but after the *Polititian*, he that hath but a *Mammon* for his God, and *Machiuell* for his ghostly father, had once gotten the mannaging of Common-wealth affaires; they haue so prohibited this libertie of free speaking for their Country, with their prescription of, *Quod supra nos, nihil ad nos*: that the meanes whereby the *Romanes*, the *Grecians*, & many other flourishing estates, wrought their greatest woonders, in aduauncing their Common-wealths, were long sithence taken away vnder the colour of *Policie*, and pregnancie of wit.

Euery man borne for his Countrey.

We are priuiledged by our Country, and vnder the ensignes of her authoritie, it is not onely lawfull for vs to spend our liues, but it is like behouefull to vndertake any thing, that may be for her safetie, and the good of our Prince.

Curtius, for the good of his common-wealth, leaped into the Gulfe, *Scenola* burned his hand, because he missed the killing of *Porcenna*: *Horatius* fought against the whole armie of the *Tuscanes*, whilest the Bridge was broken behind his backe.

But these dayes are past, for many that did then

Faults, and nothing

Where honor
is taken from
desert, there
vertue is ta-
ken from men

strive who should exceed in Vertue, do now contend how the one might excell the other in Vice: and that seruencie of zeale that we should beare to God, to our Prince, and to our Countrey, it is growne cold, and it is conuerted to this olde Adage: *Euerie man for himselfe, and God for vs all*: (as they would haue it) but I say, *If euerie man be for himselfe, the Diuell for vs all*, for so we shall find it.

I must here craue your gentle patience, that you would please to giue me leaue to *Lie* a little, and yet a little time would hardly serue my turne, for if I should *lie*, but according to the truth (I meane if I should tell all that is reported) a whole Resme of Paper would not suffice my little wit to set it downe at large: but if they be *lies*, they shall cost you no money, you shall haue them cheape inough in conscience, I will not aske with the Lawier, for euerie *lie* a Fee; no, keepe your money till you haue need of *Lawiers* helpe.

They be as of
other profes-
sions, good
and bad.

For mine owne part, I haue had little to doe amongst *Lawiers*, but for those few that I do know, and haue had to deale withall, I dare protest them to be Gentlemen of that honest life and conuersation euerie way, as there is no exceptions to bee taken against them.

The Text that I haue now taken in hand, is to speake of *Faults*. The innocencie then of those that be good, must not be a shelter to those that be bad: and all the ill that I haue to speake is but by report, but *Report is a lier*, and let him be so still. A man for all that may tell a *lie* by report; I wil proue it,

it, I hope the *Lawiers* themselves will vpholde the cause that are driuen in their *proceedings at the Bar*, to vent a great number of *lies* : but as they take them by *report* from their foolish *Clients* ; here is now all the difference, the *Lawier* is well feed for his *lie*, and I sell you mine for nothing.

Then first I acknowledge the *Law* it selfe to bee worthie of all honourable repute, being leuelled and proportioned according to the first institution : for the end wherevnto *Law* hath relation, is to profit the good, to perfect the commonwealth, to relieue the oppressed, to minister iustice, neither is there any vice, which is not by *Law* bridled; yea, where God himselfe was not knowne, *Law* ministred equitie, and the power of excesse by it hath beene restrained.

The Law intendes to giue euery man his right.

By *Law* good disciplines are prescribed, the Common-wealth gouerned, and all policies to the maintenance of peace, both begunne, continued, & ended. In the commendation of the *Law*, what can be said more? They haue relation, first to *Religion*, next to *Determination*, thirdly, to *prescription and custome*, and pleas whatsoeuer hauing past the asperitie of the *Law*, may yet be ordred by *conscience* : So that if aught be neglected by *error*, may yet be relieved by *equitie* in the Court of *Chancerie*.

But if the *Law* be certaine, why should iudgement be delayed? if bent to do right, why are so many poore men wronged? if grounded on *conscience*, why should it be partiall?

Faults, and nothing

But I reprove not the *Law*, nor yet find I fault at the honest *Lawier*, but alas how should they chuse but erre, when their accusations bee but other mens reports, and their whole pleadings, nothing else but hearfayes, maintaining but what their *Clients* will enforme them.

But this doth not excuse all; for there be many others by whom the *Law* that of it selfe intendeth nothing but right, is yet made the verie instrument of iniurie and wrong: they haue Lawe to ouerthrow Lawe, and there is no Lawe, be it neuer so legitimate or truely begotten, which with wrested gloses, and subtil expositions they cannot bastardize.

There is but
one right, and
that is sup-
pressed with
many wrongs

They make their plea according to the pennie, not according to the trueth, when amongst them hee that hath most money, hath commonly, most right: they coyne delayes for priuate aduantage, they make streight crooked, and crooked right: they are open mouthed against the poore mans processe, who shall sooner finde his purse emptied, than his suite ended. And where they shoulde be the Ministers of light, they hunt after continuall darkenesse, concluding the trueth within a golden cloude. They are *pugnantia inter se*, when amongst them there is no agreement, but what they confirme to day, to morrow they will frustrate: this clause annihilated by this Iudge, that distinction by another. And although the text of the Lawe of it selfe be brieft, yet they obscure it by their too many glosings, and how many are there that doe
checke

checke the course of Iustice by dilatory pleas, and how many Petty-foggers that doe nothing but set men at variance; and a pox take Iohn a Nokes, and Iohn a Stile, for those two flie companions are made the instrumentes of a great deale of mischief.

Iohn a Nokes
and Iohn a
Stile.

And woe againe to all those Lawyers that are but like to Æsopes Kite, that whilest the Mowse and the Frogge were at controuersie for superiortie in the Marsh, he deuoured them both.

When a man comes to commense a suite, in the beginning hee shall be entertained with a hope to obtaine; and being entred, they consume him by delayes, and whilest hee hath meanes to beare out the charge, they assure him his right is good, but when they haue spent him, that he is not able longer to giue, they do pronounce Sentence against him: and hee that is not well stored with money wherewith to corrupt, shal want no sorrow wherof to complaine.

How many myracles are assigned to Saintes, to whom we do go in pilgrimage! we protest vowes, yeeld worship, and of whome we doe craue giftes. Women likewise are not without their women Saints, as *Lucina*, whose help they implore when they would haue children; and *Iuno*, of whom they doe begge to bee reuenged on their angrie husbands: there is almost no kinde of grieffe, that hath not his Physition amongst the Saints, which (as it is imagined) is an especiall cause why Phisitons can not gaine so much as Lawyers, because there

Not a Saint in
heauen medi-
cinable to
end contro-
uersies.

Faults, and nothing

there is no controuersie, be it neuer so litle, so iust, or so honest, that hath either he Saint, or she Saint to defend it.

They say it is an argument of a licentious common-wealth, where Phisitions and Lawyers haue too great commings in.

Many worthy
men profes-
sors of the law

As I haue not endeououred any priuate accusati-
on, so I will not enter into any particular praise; I
might else in this place, without any suspition of
flattery, take occasion to speake in the commenda-
tion of many worthy Professors of the Lawe, not
onely of some that sit *Roaked on the Bench*, but al-
so of others that are *Pleaders at Barre*.

The *Professor of the Lawe* hath Relation to leade
him, Conscience to direct him, Iustice to coun-
saile him, and Honour to reward him.

All happinesse may be saide to be in that com-
mon-wealth, where Lawes be not only good, but
where they are likewise duely obserued and kept,
without wresting.

The materiall cause of the Lawe is, that it con-
sistes of such cases, and for the correcting of those
disorders, as accustomably befall in the Common
wealth, not of things impossible, or such as do but
seldome times happen.

The finall cause is to order the life of man, and
to direct him what he is to doe, and what to for-
beare.

Many lawes a
signe of many
faults.

What else are the great number of Lawes a-
mongst vs, but *authentick Registers of our corrupti-
ons*? and what are the manifolde Commentaries

written

written vpon them, *But a verie corruption of the Lawes themſelues*, and what do they witnes vnto vs, *But as the multitude of Phifitions doe in a Cittie*, that is to ſay, the multitude of our diſeaſes.

Good Lawes do proceede from the wickednes of men, for it is offences that doe beget lawes : for where there is no law, there can be no breach of law.

Good lawe vnexecuted, were better vnmade, yet ſharpe and rigorous lawes, were rather made to terrifie, then to deſtroy men. And, *the ſeate of a Iudge*, that is too ſeuere, ſeemeth to be a *Gibbet* alreadie erected.

Thoſe Princes that haue *Policie* to attire Auarice and Crueltie, vnder the pretence of eſtabliſhing lawes, they do therby exact their own commoditie: for where there be many Lawes, there muſt be many offenders: & the multitude of tranſgreſſors, are the riches of the Prince, when they make forfeiture, as well of their goodes, as of their liues.

Many lawes commodious to the prince.

Warre is the Miniſter of the wrath of God, when hee is diſpleaſed, no leſſe grieuous to the worlde (where it lighteth) then the loathſome plague of peſtilence.

Warre a grieuous plague.

The effect of Warre is, the deſtruction of countries, the deſolation of noble houſes, and the ſacking of opulent Citties.

The fruits of warre.

The Action dependeth vpon fortune, or miſfortune, vpon oportunities, delayes, expeditions, frowardneſſe, and vntowardneſſe of a number of

Faults, and nothing

vaine headed followers, if discipline be not the better respected.

Warre is a minister of Gods Iustice, eyther for contempt of himselfe, of his religion, or the wicked life of worldlings, so that it is the finnes of the people that vnsheatheth the Souldiers sword.

God is not the Author of ill, but the chasticer of abuse. Hee holdeth the hearts of Princes, and ordereth them to his will.

Souldiors
must serue the
Prince.

The Souldior with all obedience is to performe the will of his Prince: for if power were not to maintaine their proceedings, the Prince should be dispossessed of his estate, cruell hands would be laid on his royall person: to conclude, in peace the *Souldiour* is a restraint to the rebellious, and in war makes subiect the proudest resister.

Armes are but a corrector to the disorder of *peace*, they are the *Physitian* to a decayed estate.

A iust warre.

The *Warres* vndertaken by Princes, either in defence of their right, or for matters in claime, may be reputed to be both iust and honourable; but in *Ciull warres*, all things are full of miserie, yet nothing more miserable then victorie.

Ciull warres
most miserable

Let him be accursed (saith *Homer*) and liue with no Nation, nor Tribe, who stirreth vp domesticall dissentions, or seeketh after *Ciull warres*.

The motiues
that draws on
ciull warre.

Wealth and riches haue afflicted the manners of all ages, and what other thing hath engendred ciull furie, then ouer great felicitie?

The motiues that draweth them on, are commonly *Faction*, *Sedition*, and *Tyrannie*.

Warres

Warres haue had their beginning with the world, and they will neuer haue an end, so long as the world lasteth.

The *Surfets of peace*, is it that bringeth on *warres*, and what peace can be so surely knit, which *Auarice* and *Pride* will not easily vndo.

We are more readie and willing to conquer Kingdomes, then we are to subdue our owne affections; and *warre* depending on the desire of gaine, & worldly glory, the sweetnes of command, together with the gaine of a Crowne, will serue to couer any kind of iniurie: and warres are not so much arreared to defend a right, or to resist an iniurie, as they are to encroach a wrong, and to inuade an innocent.

There was neuer yet any kingdome free from the practise of ambitious heades, that lay in ambush for a Crowne.

It is the finnes of the people that draweth the *Souldiors sword*, and when it pleaseth the Almighty to punish by *warre*, all the things vppon the earth are euer prest to fight vnder his banner, yea euen the ambitiousnesse of Princes, to punish themselves one by another.

They may much deceiue themselves, who vnder the shadow, either of their mightinesse, wisdom, or policie, either in consideration of their long continuance of peace, doe imagine still to make the same perpetuall, neither can we Pleade prescription against the iustice of the Almighty, who limiteth the boundes of all estates to his appointed time of correction, the which they can not passe.

There is nothing then more necessarie immediately

Faults, and nothing

The knowledge
of warrs most
necessarie.

diately after the knowledge of God, then to know how to manage our marshall causes, when, aswell Prince, Countrey, Religion, Law, Iustice, Subiects, and al together, are vnder the protection of *Armes*. *Orosius* seemeth to confirme it in these wordes, *He that taketh away the knowledge of Armes, worketh the ouerthrow of the Common-wealth*. And *Cicero* againe leaueth this Item, *We must not lay our Armes aside, if we desire to liue in peace*. *Plato*, that that Princes Crowne can neuer sit close who once neglecteth the knowledge of *Armes*.

This saying of *Tacitus* is not to be forgotten, *No man is sooner brought to ruine, than he that feareth nothing, for retchlesnesse is the common entraunce into calamitie*.

Vnskilful men
fitt to furnish
a funeral, then
to maintaine
a fight.

To this I might adde, *There is nothing more rather to incite an enemy, than where he findeth slouth and negligence*: for where the orders and discipline of Warre is neglected, it is not the multitude of names in a Muster-rowle that auaieth, when, the greater the number of men is, the more is their disorder and confusion. More Armies haue beene ouerthrowne through want of skill, than eyther for want of strength or courage.

It therefore behooveth those that desire to liue in Peace, to prouide themselues of all things appertaining to the Warre; for in euery Action it is odious to erre, but in Warre it is most daungerous of all other, when there needeth but one fault to ouerthrowe an Army, whereon may depend the wracke of a Kingdome, and the losse of a Princes Crowne.

The

The Faults that are imputed to men of Warre, are not to be excused, and how should it be otherwise, when in the first election they are rather chosen for their vices, than for their vertues: when a Letter of fauour is of more worth to preferre the swaggering Captaine, than either honestie, experience, or any other care of reputation.

Souldiors are full of faults.

Captaines are chosen, that haue no respect to Honour, but such as do seeke to enrich themselves with the generall spoiles of Warre. And if we did aduisedly consider of euery circumstance, they are not altogether to be blamed: when Princes are growne, in nothing more sparing, than in those expences wherein they should extend their greatest bountie, I meane to Souldiors, whome they doe still curtoll and scantell to a threed-bare allowance, and yet they cannot get that little but with losse, and most times kept so long without paie, that they are driuen, either to steale or starue.

This sparing of princes doth most hurt themselves.

This want of Pay, is the original of all disorder, it breedeth mutinies amongst Souldiers, disgrace to the Commaunders, and it giueth encouragement to an enemy that dooth vnderstand it. It is the occasion of treason, of selling of Townes, betraying of Fortes; and to be short, the breach of all discipline; for, what reason hath that Prince to punish, that dooth not pay? And who can blame Souldiers to help themselves in the time of warre, that are little respected in the time of Peace. This want of Pay is a iust excuse to set them all a scraping, as well from friends as foes.

A souldiors best reward is ingratitude.

Faults, and nothing

The Souldier hee fleeceth the Husbandman, who is driuen for feare to forsake his labour. The Captaine he cousoneth the Souldier, and both of them (commonly) consumers of the Cittizen.

The want of pay, the cause of much mischiefe.

Nay the Prince him selfe escapeth not scot-free amongst them, for if they do not cosin him of his pay, they will yet deceiue him of his seruice: for that Souldier dooth neuer performe any great enterprise, that loueth not his Leader: & how can he loue him, whom he knoweth doth oppresse him? neyther can that Captaine exploite any thing of woorth, that is not assured of the loue and obedience of his Souldier.

A prince can not want souldiors.

The Common-wealth haue as great neede of *valiant men* to defend it, as it hath of *good Lawes* to gouerne it. And *Cesar* was wont to say, that *there were two things which doe uphold, maintaine, and enlarge an Empire, that is to say, Men of warre, and money: and for the skilfull Souldior, although the prince doth stand in no doubt, nor dread of war, yet he is a grace vnto him, and ought to giue him countenance, if it were but in respect of Maiestie.* Tacitus addeth againe to this: *It is certaine, that mightie Empires are not kept by sooth, but by weapons in the handes of the experimented Souldior.*

An honest Souldior in the time of peace, is an honour to his Prince, and in the time of warre a great defence.

The skilfull Captaine can treat of peace and warre, both together; but he neuer knew how to make a good peace, that neuer knew how to make warre.

In

In the choise of a *Generall*, it is requisite he be indued with experience, and martiall skill, otherwise there is small hope of victorie, vnlesse God doe fight for him, as he did for the *Armies of the children of Israel*. And yet they euer chose the wisest, and most skilfull men amongst them to bee *Commanders*.

I could wish, that those that should haue any great command amongst *Souldiors*, should be men of good reuenue. And although I doe here yoke wealth with vertue, yet I do make it but her handmaid, for the exercise of liberalitie is many times as necessarie as knowledge and experience. And *Captaines* being men of honour, and able to liue, being well informed of the infamie growing of disordered Militarie prowlings, & Pilfries, should studie how to keepe their Companies as complete as might be, and not excesssiuely to robbe them, as in times past the custome hath beene.

All chosen
souldiors.

The reliques of the Beadles whippe (me thinks are vnfit to bee made *Souldiors*; but our *Souldiors* in these dayes, are become protested enemies to all sorts of Poultrye, as *Capons*, *Hens*, *Chickens*; nay, they will not spare the *Cocke* himfelfe, if hee come in their walke. But if they meete a flocke of *Geese*, it shall neuer bee said when they are gone, but that they durst say, *Bo to a Goose*.

When *Rome* honoured her *Captaines* with triumphs, and solemnities, she did not onely reward the corage of the Triumpher, but also their iustice, with which she maintained her army in peace and
con-

Faults, and nothing

concord, together with the which she performed her enterprises.

It hath beene holden for great happines, where the sword and all other *weapons of warre*, are turned to *plow-yrons*; and I could acknowledge it for a great blessing, if it might bee so brought to passe, but the malice of men hath made them so necessa-
rie, that they can not long be spared.

Cicero saith, *An vniust peace is to be preferred before the most iust warre*, and I reuerence the Author that writeth, *They that contemne peace, to seeke for honour by warre, doe many times loose both peace and honour.*

An assured peace (saith another) *is better than a victorie that is but hoped for*: And it is truly said, *the prayers that are exhibited in the behalf of peace, is farre more happie for the Common-wealth, then the noise of Drums and Trumpets, sounding the alarums of warre.*

Good to be
warriors, but
not warre
louers.

I must confesse, that these *warre louers*, are like *Physitions*, that could wish the Cittie to be full of diseases, whereby they might bee imployed for their owne gaine. And it may be, that some of our *warriours* haue sought to aduance themselues by that profession: but he that would gather a *Catalogue* of those that haue suffered ship-wracke vpon that hope, had need to haue a long scroll.

Valiancie hath an eye to *warre*, *warre* againe the like to *peace*, *peace* to the prosperitie of the *Common-wealth*: but this prosperitie is it that setteth an edge, both of slouth and negligence: for as *peace* is the parent of prosperitie; so it is the nurse of
pride,

pride, and the trainer vp of all carelesse securitie: and in the time of peace there is no wickednesse that wants example.

But peace breedeth plenty, so it armeth *Cape* Peace the *apee*, all sortes of sinnes, and as Warre hath his associates, Sword, Fire, Famine, and Murder; so Peace hath his copartners, Pride, Pleasure, Idleness, Lust, Sensualitie, Drunkennes, Gluttony, Voluptuousnes, and so many other enormities besids, as were but curiositie in me to hunt after.

nurse of all iniquitie.

Peace draweth the very corruption of manners after it, and there is nothing that brings so sweete and easie a subiection to vice, as the season and idleness of Peace, it enfeebleth the minds of yong men, it maketh them become Hermaphrodites; halfe men, halfe harlots, it effeminats their minds, and nuzleth them vp in all folly, it giues old men opportunitie, to trauell, to turmoile, and to tire themselves, by oppression, by extortion, by periury, by vsury, by bribery, by craft, by subtiltie, and by all manner of vngodlinesse, to scrape for my yong maisters sonne, who is then sporting and dallying with his wench, whilest his father is thus in his money haruest toyling for wealth: then comes in some glosing Expositor, and he expoundeth this miserable scraping of pelfe, to be a zeale, to be a pittie, to be a fatherly care to prouide for his house, for his children, and for his family, according to the rule of the Apostle.

After Rome began to discontinue her warres, vice forgot not to reenter into custome.

In the time of Peace, the prowling Marchant findeth libertie to carry away corne, beere, butter,

P

cheese,

Faults, and nothing

cheese, leather, lead, tinne, ordonance, cloth, and all commodities of especiall importaunce : and they returne vs againe, wine, reifins, figges, oranges, and many other trifles that might very well bee forborne.

The ill more
in number
than the good

By this we may perceiue, the vices that are hatched vp in Peace, are in farre greater number, than the enormities that accompany Warre : and therefore if the affaires of Warre do not busie a Statesman, the diseases of Peace will so turmoyle him, as he must be still vigilant to discouer the diseases of the commonwealth dayly drawne in by this securitie and surffet of Peace : and I thinke the worlde will neuer be so reconciled, but that those that be good, shall finde more ill than they shall be able to redresse.

Diffimulati-
on in the time
of Peace wors
than warre.

I might speake of many other daungers depending vpon Peace, especially where it is growne so carelesse, as to neglect all preparation of Warre: *Philopomines* saith, *That in the time of Peace, it is then best to prepare for warre* : But we haue a better instance, *Solomon* notwithstanding he was promised a peaceable gouernement by God himselfe, and was called in the Scripture *Rex pacificus*, he yet forgotte not to furnish his garrisons with greater prouisions than his father *David* had doone before him, though he were still turmoyled and tyred in the warre : and the deceitfull enemy vnder the colour of Parlies, of Truces, and of treaties of Peace, hath effected that which he could neuer performe by open warre.

Beleene

Beleeue not thine ennemy, saith Ecclesiasticus, for with his lippes hee sweetneth, and in his heart he betrayeth thee, to make thee to fall into the dike, and weepeth with his eyes, but if he light vpon a fit occasion, hee will not be satisfied with thy blood.

Truces many times patched vp the cause of many insuing dangers.

I haue now wouen this web of Peace and War, I haue made a short medly of all together, if it be good for any thing, I care not; I hope it will proue either hote or colde, and then it may be employed to vse, either fit for summer or winter.

I am not halfe so wel acquainted among Courtiers, as I am amongst Souldiers, yet I was a yong Courtier, and I haue approoued the Proverb, *A yong Courtier, an olde Beggar*, I could commend his iudgement that first set it downe, but I would he had prooued but a lying Prophet.

A Proverb truly approued.

I am now to speake a little of Courtiers, and it is but according vnto that little experience I learned long agoe; if I hit the trueth, it can be but chance medley, and then I hope I shall intreate a Pardon of Course: if I faile of mine ayme, it is time to leaue shooting, for a good Archer is better known by his ayme, than by his arrow.

A Princes Court is like a glorious gardin, planted and replenished with seuerall sortes of pleasant flowers, whereof some are spoiled in the bud by the Caterpillar, some reserued in the blossome, to content the eie of the beholder; the Bee gathereth honny from the one, the Spider draweth poyson from another, euery one making vse, but according to his owne nature.

A Princes Court.

Faults, and nothing

It fareth so with Princes Courtes, somerepaire thither, hoping of preferment by their vertuous indeuours, and to growe in fauour by their good deseruings: other incited by vanitie, make their resort to satisfie their humors, with a little foolish brauery, spending their time in voluptuous ex-
cesse: So that, as the Court is a Schoole of Ver-
tue, to such as can bridle their mindes with discre-
tion; So it is a Nurle of Vice, to such as measure
their willes with witleffe affection.

In the Courtes of Princes, fauour preuaileth with many, by occasion, not by desert, by opini-
on, not by worthinesse, where Gentlemen must
be delicate, Ladies amorous, the Prince himselte
studious, and though not seeing all enormities,
yet compassed about with many that be enormi-
ous.

Let *Trian* prescribe good Laws for eternall me-
morie, where are they sooner broken than in the
Court of *Trian*, Let *Aurelius* store his Court with
wise men, yet euen there they doe waxe disso-
lute.

The Court is fitter for *Aristippus*, then for *Ari-
stides*, for *Crisippus* then for *Cato*, for *Damocles* than
for *Calisthenes*.

Court
Batterie.

In Court euery man must be flattered in his fo-
ly, euery great mans vaine shall haue a follower; if
Phaleris will torment, *Perillus* will inuent; if *Æ-
milius* will martire, *Paterculus* will minister; if *Alex-
ander* will be stately, *Phocion* will be humble; if
Domitius foolish, *Hippodamus* will be frantike.

By

By these steps of soothing, our Courtiers seeke to climbe; and if a noble man doe but vouchsafe him a nodde; he waxeth so drunken with ioy, that he that should but marke his demeanour, woulde thinke him to be new raised againe with *Lazarus*, to liue another age in the world.

A noble mans
nod, a banker
for a foole.

In the Court of a wicked Prince, fornications, Adulteries, Rauishments, and such other, are yong Courtiers sports; honest men are there oppressed, Ribaulds preferred, simple men scorned, iust men persecuted, presumptuous men fauored, flatterers aduaunced.

Ahab being a wicked king, was so ill attended, that *Eliab* thought onely himselfe to serue God, and that all the rest of the Kings seruants and followers, were Idolaters and Worshippers of *Baal*.

Such saints,
such reliques.

If Honors were to be compassed by vices, as in olde *Rome* they were by Vertues; who should haue more aduaunced to honour, in one yeare, then *Rome* had of good men in a whole age.

In Court the itching eares of the Vaine-glorious must be scratched by Sycophants: and he that cannot make the Diuell a Saint, tis high time hee were with God, for this is no worlde for him to liue in.

The meaner sorte of Courtiers must learne, to creepe, to crowch, to flatter, to make a scoffe at Vertue, to buy and sell breath, and to blush at no disgrace.

A prowde Court makes a leane Countrey, and these Moathes of the Court, they are the woorst

Faults, and nothing

vermin, that can be in a common-wealth.

These beg-
ing Courtiers
that are spy-
ing out of
sutes to the
hurting of the
common-
wealth.

How many will Diue into a Princes eare, and vnder the pretence of common good, do obtaine those sutes, that are but for their owne priuate gaine: How many againe that liue perfumed in the Court, sleeping in sensualitie, secured vnder the protection of greatnes, that are still gaping after sutes, grasping at Monopolies, the very plague soares of a common-wealth, that doe oppresse a Comminaltie, to maintaine the voluptuous pride of one priuate man, to vpholde his inordinate expence with the purses of the poore.

Goods ill go-
ten will sticke
to the soule.

Some will say, *That goods ill gotten, will soone decay*: but that Prouerb is not true, for they shall find that the goodes that are thus raked from the common-wealth, will sticke close to the soule, whatsoeuer they do to the body.

How many againe that doe poyson the eares of Princes, that haue no other meanes to make themselues gracious in the eye of the Prince, but by stirring him vp to wicked and vngodly acts, as *Lucane Curio* stirred vp *Cesar*.

Princes fauo-
rites.

He that is fauoured by a Prince, he must bee soothed in his pleasure, praysed in his follies, commended in his vanities, yea, his verie vices must be made vertues, or else they will say we forget our duties, we mallice greatnesse, we enuie his fortune, and how shall we be checkt by the Parasites that follow him? And for those that are highly prized in a Princes fauour, what cannot they effect? they can flie without wings, they can disguise the truth with.

without controlment, they can fight without hands, they can conquer without weapons, they can kill a man behinde his backe with a word, that they durst neuer looke on the face with a sworde, and they haue reigned more kings in their priuie Chambers, with their smoothing flatteries, then haue beene ouercome in the open field, with their armed enemies.

Honourable Nobilitie, are the fittest ornaments wherewith to garnish a *Princes Court*: For *Nobilitie* is a most glorious and excellent Image of ancient progenie, most commonly replenished with excellent vertues.

Nobilitie fittest for a princes Court.

But *Nobilitie* (in many places) hath little left but the bare name, and that is distained too, by her owne desertings.

Euerie stocke and lineage is beautified by vertue, but vertue is not beautified, nor set forth by any lineage.

It is *true Nobilitie*, which as on a chiefe pillar is stayed vpon vertue, but where that pillar is overthrowne, there *Nobilitie* must likewise fall to the ground.

Wee followe not those steppes that bring vnto honour, but we trace out those tracts that leade vnto pleasure or profite; and we rather desire to be rich, then to be wise.

If we were as couetous of our proper honour, as we are greedie of other mens goodes, the canker of Infamie could not so deuour our renowne and reputation.

Gaine

Faults, and nothing

Gaine and glorie did yet neuer march in one ranke, no more did profite and honour.

Danger and honor doe follow one another, & wisdom, and modestie, second them.

We haue in these dayes varietie of Scutchins, fundrie sorts of Armes, multiplictie of dignities and honourable titles, but *true Nobilitie* is it that springeth from Vertue.

Salust writing to *Cicero*, vpbraided him to be descended from a base kinde of people, but himselfe was extracted from a noble progenie: to whome *Cicero* made answer, that *Salust* indeede was descended of noble rase, but he was the first that had debased the Nobilitie of his house. And for himselfe he was descended (indeed) from a people of obscure condition, but yet he was the first Gentleman of his stocke.

They chafe from them the professors of vertue.

There is nothing to counterpeise the ballance of a noble name, but how many little worthy persons haue there beene in times past, that would faine haue gone currant for fix shillings eight pence; yet if they had beene brought to the ballance, they would haue weighed too light by a great deale more than the common allowance of *two graines*, but if they had bin tried by the *touch*, we might well haue said, All is not golde that glisters.

That greatnes to be commended that consisteth in goodnesse.

The title of Nobilitie to a good man is of great excellencie; but to an ill man, of no lesse infamie.

It is likely that good should come of good, and vertue is most succeeding in noble blood, and the worthinesse of honourable ancestors craueth a reuerend regard to be had in their posteritie.

Hono-

Honourable Nobilitie is fittest to counsaile kings, and to take vpon them the great affairs of the state. Our *Noble men* are inflamed with the desire of glorie and renowne, and the inferiour sort doe thinke themselues most happie and blessed, when they are gouerned by the wisedome and vertue of Noble personages, that commonly manage their authoritie with magnificence, for as it is witnessed in the *Prouerbs*, *Where righteous men are in authoritie, the people reioyce: but where the wicked beare rule, the people sigh.* Prou. 29.

Honourable Nobilitie is then most fit to counsell a king, and the care and studie of good Counsailors is still to endeouour those things that shall concerne the honour of God, the preservation of the Kings royall person, and the furtheraunce of the good and benefite of the common-wealth: and in the midst of their most weighty affaires, not to leane too much to the pollicies of worldly wicked men, that they impugne the wisedome and pollicie ordayned and decreed by the Almighty himselfe. Nobilitie fittest to counsel kings.

There is nothing more vnbesitting in a Counsailour than passion, to be hastie, to be angry, to be cholericke; for anger, rage, and fury haue neuer bin knowne to gouerne well. Vnfit for counsellors.

Couetousnesse is the poyson that marreth all, but Couetousnesse in a Counsailor is the mother of extortion, of oppression, of bribery, alienating all compassion into mercilesse crueltie, dishonouring the reputation euen of the greatest personages,

Faults, and nothing

ges, making them to be reputed amongst the base and miserable minded.

It teacheth to buy or sell all things for money, and to neglect no manner of meanes that brings in gaine.

A law amongst
the Thebans.

The Thebanes established a Lawe, forbidding, that no man shoulde bee admitted to the administration of any manner of gouernement in a common-wealth, except hee had first left off buying and selling, of retayling, or transporting for the space of tenne yeares.

An excellent
vertue in a
Counsellor.

There is not a more excellent commendation, that may be giuen to a Counsaillor, nor any thing better pleasing to God and man, than to haue him *compassionate of the poore oppressed suters*, that follow him, giuing them dispatch with such conuenient expedition, that their long and tedious suings be not more hurtfull vnto them than any wrongs they haue formerly indured.

Here leaving the *Muses* to their *Helicon*, I yet once againe implore th^e assistance of the heauenly Power, that I might speake a little of Kings and Princes, with that humble and dutifull reuerence, that is appertaining to their greatnesse, and but fit for me to meddle with.

As the Law when it was first giuen, with thunder, lightning, and great terrors vnto the people from *Mount Sinay*; so likewise when the children of Israel required a King, he was first giuen with the like tempest of thunder, which so feared the people, that they cried vnto *Samuel*, to pray for them,

them, that they might not die.

Here is to be noted the authoritie of a King; for as the voice of the Law is terrible to the wicked: euen so is the King, for he is ordained to take vengeance, and hath a sword to punish offence.

The Prince executeth not his owne authoritie, but the iudgement of God, and whosoever resisted the Anointed of the Lord, resisteth God himselfe.

As God hath ordained Kings and Princes to beare souereigne authoritie vpon the earth; so he hath dignified them with names and titles belonging to himselfe, as well to put them in minde of their owne duties towards God, as also to stirre vp and continue the loue and obedience of their subiects towards themselves: So that whether the King bee good or bad, he is yet notwithstanding the gift of God, and either the Ministers of his mercies, or of his iudgements: for if the Prince be euill, he is ordained for a scourge to wicked and vnthankful people, to punish their sinnes.

Kings the
great ministers
of God.

Subiects may in no wise charge their Princes with any crimes at their owne pleasures, for the power of Kings commeth from God, who holdeth the hearts of Princes in his owne hands, and ruleth them according to his owne pleasure.

Kings and
Princes must
be obeyed.

A King doth not administer his owne, but the affaires of many, obseruing duely those Lawes whereof he is both founder and ouerseer.

In mine opinion they are much ouerseene, that will prescribe lawes and order of life to Princes,

Faults, and nothing

who are Lords ouer Lawes, and may inioine them to others.

Good *Kings* are to be wished for (where they want) but howsoeuer, good or bad they must be obeyed; for if *Iupiter* bee angrie, hee must send a Storke to deuoure.

In the word of a King, there is power, and who shall say to his Prince, *What dost thou?*

The prerogative of princes

Princes may shake off their owne errors, by blaming other men, and so they may assume their seruants foresights to their owne praise.

The good will of a Prince may easily be obtained, but as quickly blowne forth againe with the wind of slander: and therefore *Cicero* admonisheth to speake as reuerently of Kings and Princes as we do of the gods.

The office of a King.

The office of a Prince serueth to suppress tyrants, and to vpholde the meanest subiect in his right, against the greatest power that would oppresse him.

A *Prince* must heare the complaint of his Subiects, if either the regard of his owne glorie, or the estate of the publike weale be deare vnto him: for that is the most absolute and behouefull thing appertaining to a Prince, and is no lesse precious vnto him then is his Empire.

Most happie is that Prince, and borne (no doubt) for the good of his Countrey, that neglecteth not that speciall care toward his subiects.

A *Prince* to be iust in himselfe, is honour to his person; but to minister right to his wronged Subiects

Subiects, is a generall good to the whole Common wealth.

The office of a good *King* towards his people, should be as a father toward his children, but not as a Conquerour toward the vanquished.

As there is nothing more miserable to a *Prince* then to be compelled; so there is nothing more rather to breake the heart of subiects, then when he will not be intreated.

There is nothing more gracious in a *Prince*, then mercie, but yet ouermuch lenitie breedeth contempt.

The *King* that treadeth the steps of clemencie, becommeth old, and leaueth his inheritance to his posteritie; but the *Prince* that gouerneth with rigour and crueltie, is seldome set to liue long.

Thales being asked what rare thing he had seen, answered, *An old Tyrant.*

Princes most commonly are in nothing more deceiued, then in bestowing their rewards; but especially when they giue vpon other mens commendations. Wherin princes are most deceiued.

Princes haue not so much scarcitie of any other thing, as they haue of that, whereof they should be most plentifully stored, which is, *Of such as should tell them the truth.* Of what princes haue least store.

The differences betweene the Prince that is vertuous, and the other that is vicious consisteth in this.

The first striveth to enrich his subiects, the other to sacke and spoile them: the one spareth the honour Comparison betweene a good prince and a bad.

Faults, and nothing

nour of good women, the other triumpheth in their shame: the one taketh pleasure to be freely admonished, the other dispiseth nothing so much as wise and vertuous counsaile: the one maketh most account of the loue of his subiects, the other is better pleased with their feare: the one is neuer in doubt of his owne people, the other standeth in awe of none more than of them: the one burdenneth them as little as may be, but vpon publique necessitie, the other gnaweth the flesh from their bones but to satisfie his vaine pleasures: the one in the time of warre hath no recourse but to his own Subiects, the other keepeth warre but onely with his subiects: the one is honoured in the time of his life, and mourned for after his death, the other is hated in the time of his life, and registred with perpetuall infamie after his death.

A cruell Prince will make a slaughterhouse of his Common-wealth: A vicious Prince will make it a stewes, a prodigall, wil sucke the marrow of his Subiects, to glut some fiewe or fixe Parasites that wil be about his owne person, disguised in the habite of fidelitie.

A good Prince will not dedicate the Common wealth to himselfe, but will addict himselfe to the Common-wealth. And because no man asketh account of him in his life, he will therefore bee so much the more stirred vp to aske the straighter reckoning of himselfe.

There be many other worthie prescriptions set downe by that worthie Emperour *Aurelius*, that
I may

I may ouerpasse, & will giue a little touch of things necessarie and behouefull to be spoken of.

The expences of a King is great, and therefore he must be well stored, and stil prepared with treasure, to beare out the charge. It is he that must defend his Realmes and subiects, from the spoyle and rapine of forreigne forces: It is he that must be prouident *in the time of peace*, to haue all things in a readinesse against *the time of warre*. Can he then be vnprouided of treasure? Or shall his subiects grudge and murmure against him, if he supply his wants by Taxes or Subsidies, which are warranted by the word of God, and which the Prince may take with a verie good conscience, for the bearing out of his expences, which doe concerne the common good and safetie of the subiects: the king must defend all, and there is no reason but his wantes should be supplied by all.

A King must not be vnturnished of treasure.

Warres not to be maintained with emptie coffers.

Many examples in the Scriptures to warrant it.

There is yet a matter of great importance for a Prince to consider of, that vnder this priuilege of taxing his subiects for his needfull and necessarie affaires, hee doth not oppresse them for any vaine or idle expences; for what is he that dare prescribe limits or bounds to a King? what he should take or leaue of his subiects. If he haue not a good conscience of himselfe, if he haue not a charitable disposition towards his people, of his owne princely nature, who dare crosse him in his courses, or tell him of those faults wherein he offendeth? or what Subiect (that knoweth his duetie) dare speake against a princes prerogatiue?

A necessarie consideration for princes.

It

Faults, and nothing

It was not without cause therefore, that *Chrysostome* with such admiration did say, *Mirror si aliquis rectorum potest saluari*. And *Apolonius* saith, that the treasure taken by a Prince from his subiects by tyrannie, is more base then yron: for being wette with the teares of the people, it cankereth and becommeth accursed.

Subiects must
not resist.

That Prince therefore that will exact more then inough, between god & his own conscience be it; but the subiect is to make no resistance. Our Saviour Christ hath left vs example, for hee himselfe paid that was imposed vpon him: and when the Scribes and Pharisies demaunded of him, whether it were lawfull to pay tribute to *Cesar*, he did not impugne it.

Kings haue
need of great
priuileges.

Kings and Princes had neede of great priuileges, their cares are many, and farre exceeding the common capacitie of the simple multitude. A Princes royall Robe doth couer many cares, and their guardes are not able to defend the assaults of troubled thoughts.

Better for a Prince to bee *Irus* for contentment, then to enioy the Empire of the whole world. For whilest he seeth all pleasures, he enioyeth none, and in the midst of his sugred dainties, he sup-peth vp sorrowes, euery day tyred with suters, troubled with *Damocles*, euerie night subiect to broken sleepest, troublesome thoughts, and vn-couth dreames.

A Kings daintie dishes are alwayes sawced with suspition, & there is reason; for although amongst the

the vulgar, too much ielousie saoureth of little wit, yet more hurt commeth of the light beleefe of Princes, then of mistrust: amongst the rest, *Thales* admonisheth *Kings and Princes to suspect him most, that is most busie still to be whispering in his eare.*

Chamber counsellors that are still buzzing in the eares of Princes.

Aristotle aduiseeth, that a Prince ought earnestly, and aboue all things, to haue care of things diuine, he rendreth this reason; *For those subiects doe hope that they shall suffer lesse iustice from that Prince whom they deeme religious, and who feareth God: and lesse conspiracies are complotted against him, as hauing God himselfe for his helpe and succour.*

Let me now speake but a word of the time present, and let me speake truly of our owne happinesse, here within this Empire of *great Britain*: with what zeale and feruencie hath our royall King re-established that Religion of the Gospel, the which although hee found it here readie planted to his hand, yet with how many ingins hath the Pope and the Diuell sought sithence, to vndermine and ouerthrow it, and are yet euerie day endeuoring, if his Maiesty himselfe were not the more firme and constant.

The blessednesse of the time present.

He hath then blessed himselfe, his Realmes, and Dominions with the light of the Gospel; and if the happinesse of peace be a blessing, we likewise enioy it by his happie gouernement. To prop vp all with great securitie, he hath made choise of a most wise, discrete and godly disposed Counsaile, the Pillars (indeede) of a happie Commonwealth.

Faults, and nothing

To conclude, if there be felicitie in peace, in prosperitie, in pleasure, in plentie, we inioy all by his wisdom and prouidence: if there be any thing wanting, it is but thankfull hearts to God, and to our King, that hath blessed vs with those foysons, that we are glutted, and almost readie to burst; but let vs take heede, that with the churlish *Nabal*, we harden not the heart of *Dauid* against vs.

The crueltie
of one man
towards an
other.

Let vs now looke into the particular dealing of one man towards another, and we shall find such plentie of fraude, linked together with violence, as if one were brought into the world to subuert and roote out another: and I thinke the world would suddenly perish, if wrath were not by mercie appeased.

We are afraid
to do well.

We speake of *Honestie*, but it is with halfe a lip; and for *Vice*, we seeme to shut it out at the broad gate, but we priuily take it in againe at the Wicket: we make a gappe where the gate stands open, and we seeke to enter by force, where the high way lyes by fauour. We desire to come to Christ by night with *Nichodemus*, that no bodie might see vs for feare of worldly losses, and it is a point of wisdom to take Christ in one hand, and the world in another, and to make some outward appearance a litle to satisfie the world, if it be but with a dumb shew.

A man for fashions sake may inroll himselfe in the *Muster booke of Iesus Christ*, but in the day of seruice, he may ranke himselfe to fight in *Satans sampe*.

It is enough for vs to cry, Lord, Lorde, but not to doe any thing that is commanded by the Lord. ^{Illieasting with God.} of Lords: if we doe thinke of God, we thinke him easie enough to be pleased, we know how to driue him off, and to gaine time, till wee haue a more fit opportunitie.

Man is made of body and soule, and the bodie is then in his most flourishing estate, when the soule is best obeyed; but the body rebelling, and waxing lazie and sluggish, the soule then beginneth to faint: but the soule being immured in the durtie prison of the body, feeleth not her owne euill, but in the euill that she there indureth.

Reason that shoulde rule, is but inclosed in the narrowe compasse of the head, all the rest of the partes of the body besides are left to affections: Anger raigning in the fortresse of the heart, Pride, Lust, Concupiscence, and such other possessing all the partes of the body; our eyes, whose office should be to direct our steppes in a right course, are they not our geratest stumbling blockes? what enemies more malicious to vs than our eares, that are still wide open to wickednesse? The tongue, is it not more apt to speake ill, than good? our hands, our feete, and all the rest of our other partes, more nimble and ready to vanitie than vertue.

Euery *Idea* of folly is become our *summum bonum*; our necessary and naturall members (first ^{The distemperature of our own humors.} created as the ministers to the Soule) are now become the disturbers of our innocencie, our braine in stead of wise precepts, are cloyed with idle ima-

Faults, and nothing

ginations : our eyes the dreamers of our discretions, are made the blindnesse of the insight of our soules.

The miserie
of man.

What is man? a bodie subiect to a thousand diseases, a thousand harmes, a thousand daungers, weake, fraile, fraught with miseries within, wrapped with wretchednesse without, alwayes incertaine of life, euermore assured of death.

Againe, who is so sound or healthie of bodie, but hath a diseased mind, and then if he were put to his choise, had not rather to haue a sound mind in a sicke bodie, then to be tormented with continuall grieve of minde in a healthfull bodie?

The waues and stormes of our affections raised with euerie puffe of wind, doth so tosse and turmoile vs vp and downe, that the best Pilots are driuen sometimes to strike saile, and Reason it selfe is well neere driuen to forsake the Helme.

The greatest things in the world doe climbe but to fall, and hee that climbeth most high, his fall is greatest, they haue their times, an age to win, and an houre to loose, we compasse the heauens, the earth, and the sea, with our foolish thoughts, compasse our selues whiles we liue in fixe foote of aire, and being dead within an ell of ground, and who hath beene so much admired for his might, which hath not beene as much contemned in his fall:

See the change of times, a man now happie, strait happelasse; now compassed with friendes, now ouercome with foes; this day rich, that day

day poore ; at Morne a Prince , at night a Peasant.

Our worldly honour hangeth on brittle Balance, and our reputation runneth as the conceit of the common people will affoord , sometimes *Cesar* renowned in the Senate, accounted a *Pater patriæ*, no small time Emperour , beloued of *Brutus*, saluted by *Cicero*: now *Cesar* a Tyrant, slaine in the Senate, *Hostis Patriæ*, bereft of his Diademe, no *Pater* but *Predator*, from an Emperour to a dead carcasse, gored with his friends owne knife, vnkind *Brutus*, exclaimed on by the declaiming *Cicero*, O strange mutabilitie!

Our reputation but as it pleaseth the foolish people.

Not without wisdom the world is reported to be Sphericall, for it is still turning , and with great iudgement *Fortune* is said to be blind, for she is still flitting, and when we thinke to haue the surest footing, we are euen then most subiect to declining.

It were good if euerie man would mend one, but that will not be performed, for we imitate nothing but what we doe see; and when we doe see, setting vppe that light that might giue vs example.

Let thy Conscience bee Commaunder to call Reason to account, whether she hath subiected her selfe to sensuall appetite, and let Conscience examine thy Will , whether her desires haue beene chaste, or as a Harlot she hath lusted after her own delights. He that could cal himselfe to this account, and could aduisedly consider of that eternitie to

Faults, and nothing

the which the Soule is prepared, he would neuer seeke to patch a peece, and to lengthen out his hopes with such fraile and transitorie stuffe that he neuer thinkes of death, till the one of his feete be alreadie in the graue.

Death it is that looseth vs from the chaines of bondage, it onely setteth vs free from calamities, and it bringeth vs to the harbour of happinesse. God grant vs whilest we doe liue, so to liue, that our life might serue him; and when we die, our death might set him foorth, that our life might die in him, our death liue to him, and that both life and death might glorifie him.

FINIS.

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